

THE
SĀR BACHAN

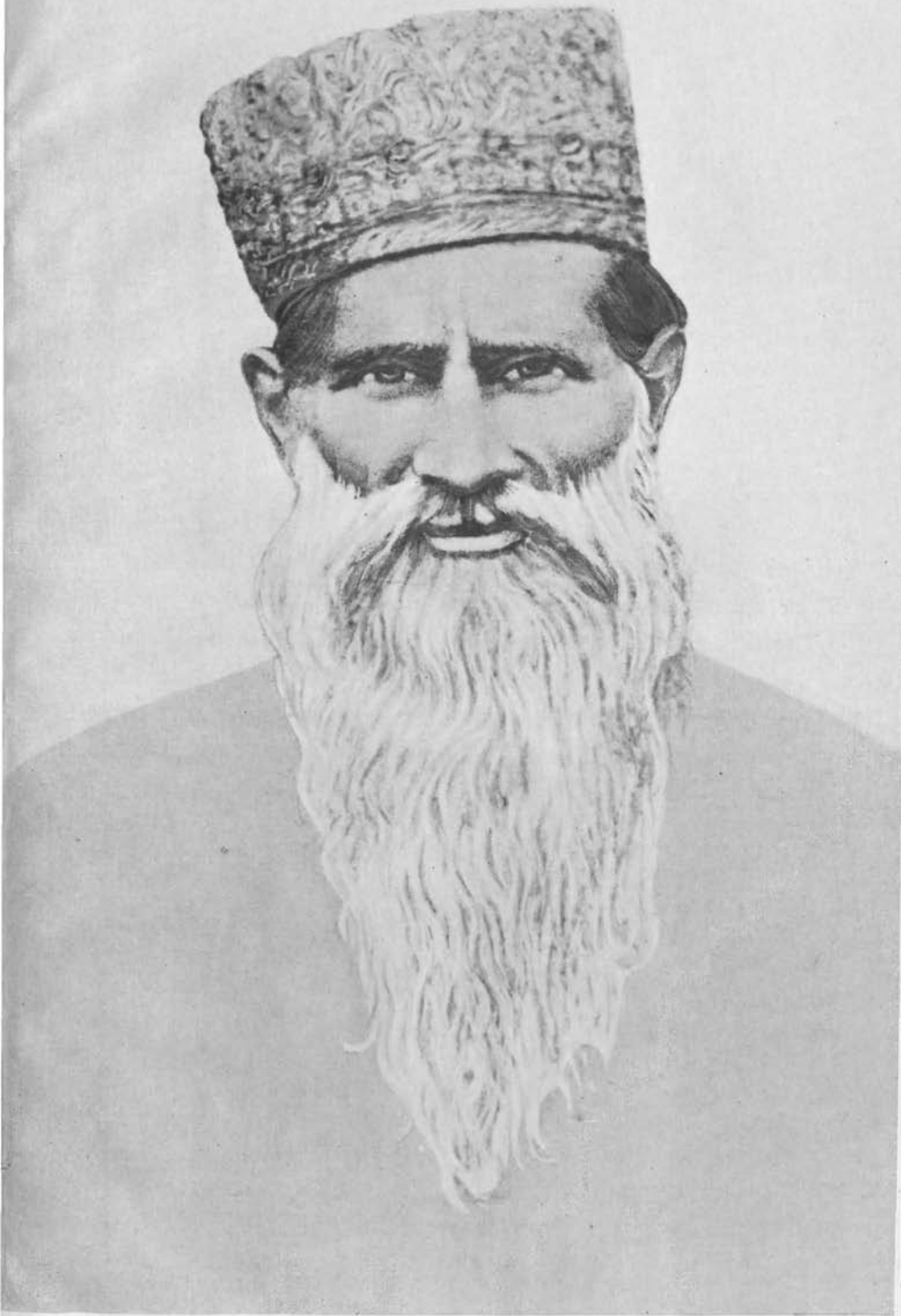


An abstract of the Teachings of
Swamiji Maharaj, the Founder
of the Radha Swami system of
Philosophy and Spiritual Science :

THE YOGA OF THE SOUND CURRENT



RADHA SOAMI SAT SANG, BEAS
Dera Baba Jaimal Singh
BEAS (INDIA)



HUZUR SWAMI JI MAHARAJ

The text of this book was translated from the original Hindi by Sardar Sewa Singh, B.A., Judge in the Civil Courts of the Punjab (India). Dr. Julian P. Johnson assisted him in this task. The first Edition was published by the Beas Sat Sang under the authority of HUZUR MAHARAJ SARDAR SAWAN SINGH SAHIB.



PREFACE TO THE SECOND EDITION

Sár Bachan, as its name connotes, represents the quintessence of Rádhá Swámi teachings, and was first rendered into English by the late Sardar Sewa Singh, Sessions Judge, Punjab, with the assistance of the Dr. J.P. Johnson, for the benefit of the western and English speaking seekers and disciples, at the request of our Great Master, Baba Sawan Singh Ji Maharaj, of revered memory. The steady demand for the publication has called for a second edition and shows that it fulfils a real need.

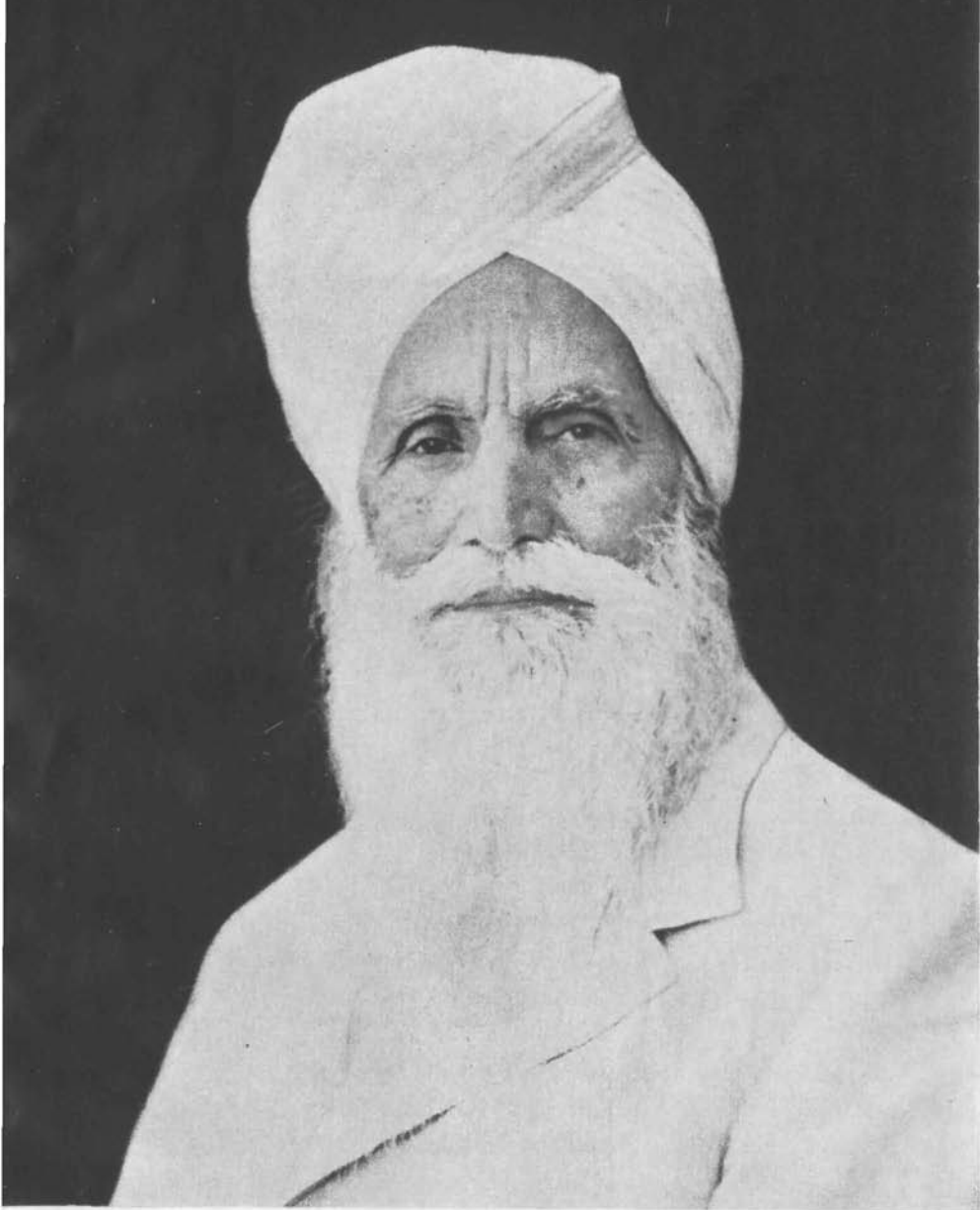
How we wish that the Great Master Who sponsored the translation and the two gentlemen who carried out this difficult task, were living today and could see this second edition also through the press! As things stand, this duty has been entrusted to me, unworthy as I am, by the present Master, Sardar Charan Singh Ji Maharaj.

The occasion has been utilized to correct the typographical and grammatical errors that had remained uncorrected in the first edition, and also to revise the glossary. Slight changes have also been made here and there to make the translation conform more fully to the letter and spirit of the original.

Thanks are due to Miss Louise Hilger for kindly comparing and typing the manuscript, and seeing the book through the press.

Jagmohan Lal

*Dera Baba Jaimal Singh, via BEAS,
Distt. Amritsar, E. Punjab (India)
April, 1955*



HUZUR MAHARAJ BABA SAWAN SINGH JI

INTRODUCTION

PART I

HISTORICAL AND BIOGRAPHICAL

The writer has been asked by the beloved Master who sponsors this translation to write a few words in explanation, so that the reader may, in a measure, be prepared to grasp its contents.

At the same time it was thought expedient to give a short biographical sketch of the lives of the Masters who have been most vitally concerned in the development of the particular Satsang which gives this book to the English speaking world. As the work in other centers has had ample consideration in other publications, no attempt will be made here to give an account of them. This account is concerned only with the work in the Punjab and the three Masters who have figured in its development.

As all students of this faith know, the Rádhá Swámí teachings were first formulated and given to the world by

Param Sant Hazur Swami Ji Maharaj,

whose real name was Seth Shiv Dayál Singh. He was born in Agra, United Provinces, India, at about 4 A.M., August 25, 1818. His family were of the Baikál Seth Kshatriya., His father's name was Seth Dilwáli Singh. His mother's name was Mahá Máyá. From early childhood he began to expound deepest spiritual teachings. Many gathered to hear his words of wisdom. Later he put into writing the cardinal precepts of his

message. His teachings were embodied in two volumes, the *Sár Bachan* in prose and the *Sár Bachan* in poetry. The prose work is the one herewith given to the world for the first time in English. Swámí Ji gave out his teachings and began to hold public satsang in January, 1861, after he had spent seventeen years in meditation in a dark, back room.

The teachings of Swámí Ji were not entirely new, having been given out by many earlier Saints, such as Kabir Sáhib, Guru Nának, Tulsi Sáhib, and others. Nearly all ancient religious literature makes reference to the Sound Current, of course, under different names. The Vedas call it *Nád*; the Mohammedan Saints call it *Kalmá*, or *Ism-e-Azam*; the Bible calls it *Word*, in the first chapter of John, and the modern Saints in India call it *Shabd*. But the unique service rendered to mankind by Swámí Ji was the simple and lucid manner in which he taught the practice of the Sound Current, and thus brought its inestimable benefits within the reach of all. In doing this Swámí Ji made all ancient Yoga systems out of date and unnecessary. The system of Sound Current practice taught by Swámí Ji brings to the devotee all the benefits ever accruing to the followers of the old system, doing it safely and much more speedily, and then carries the student on to heights never dreamed of by the ancient Yogis. It begins its practice at the *Tisra Til*, or third eye, a focus just back of the eyes (the pineal gland), and from this point it goes upward. It thus begins at a point where most of the old systems ended, and then goes on up to regions infinitely higher. The first station attained by the devotee in this system brings to him super-consciousness and powers equal to any possessed by the ancient Yogis, or *Máhatmás*, who were not familiar with the Path of the

Saints. When the final goal of the Rádhá Swámí disciple has been reached, he is in the pure spirit realm, the first Grand Division of Creation, far beyond all the heavens familiar to most of the ancients. To point out the Path to this sublime achievement was a part of the mission of the great Saint of Agra. It is said that during his life-time he initiated more than four thousand. He departed this life on the 15th day of June, 1878.

One of the most devoted disciples of Swámí Ji was

Hazur Baba Jaimal Singh Ji Maharaj

Bábá Jaimal Singh was born in July, 1839. His father's name was Sardár Jodh Singh, and his mother's name was Shrimati Dayákaur. When he was only a child of seven years, he read Gurmukhi with Bábá Khem Dás, who was a Vedántist and a good Mahátmá. Through the influence of this good man, and by reading the sacred writings of the Sikh Gurus, Bábá Jaimal Singh imbibed a great desire for spiritual practice. Even at that time he saw some spiritual light inside. While studying the sacred Granth Sáhíb, he discovered mention of the Five Melodies in man which were said to be constantly reverberating in him and might be heard, by proper training. He referred this matter to his good friend, Bábá Khem Dás; but the latter could throw no light on the subject. While still a boy, he travelled about seeking light on this problem from different *Máhatmás*. None could help him. Finally one sage who was a student of the Granth Sáhíb agreed with him that there were Five Melodies inside of man; but he had personal knowledge of only two, and could not help him as to the others. He consulted other spiritual teachers, but to no avail, finally returning home. He was now sixteen years old. When he reached Beas, in the Punjab, he met a group of *sádhus*

who were going to Rishi Késh. He went with them. At Rishi Késh he attended the satsang of every mahátmá there, constantly in search of the one truth. None of these could help him. He at last heard of a sádhu who lived in a distant jungle. He went to him. When told by this sádhu that it was dangerous to live in the jungle on account of the tigers and bears, he told the sádhu that if the wild animals did not harm him, there was no reason for another to be afraid. The sádhu was much pleased and told him to go to Agrá where lived a perfect Mahátmá who could instruct him in the Five Melodies. Bábá Jaimal Singh then went to Agrá, much delighted and hopeful of a final solution to his problem. He had some difficulty in finding the Mahátmá; but finally he overheard two men who were bathing in the Jumna river talking of the satsang of the great Mahátmá, and after enquiring of them where this Mahátmá lived, he found him. His long search was ended. Swámí Ji, after a few discourses (Satsang), initiated him; and from that time on, the spiritual practice was his chief concern. He made rapid progress. One day Swámí Ji asked Bábá Jaimal Singh if the Path of Guru Nának was the right one. He answered: "The Path is all right; but although I want to go up, my soul finds obstacles". Swámí Ji replied: "You have already done the practice; the obstruction is only superficial." Bábá Ji asked: "What is the proof that I have already done the practice?" Swami Ji replied: "If you want proof then sit down for Bhajan and close your eyes." Then Swámí Ji drew up his soul and took it as high as Daswán Dwár; and Swarúp (the Master's radiant form) was with it all the way. Then he brought it back. Bábá Ji said: "By your kindness you have taken me through all the stages of Máyá. Now the

higher stages are easier to cross. Now tell me what holy place I shall go to for doing the practice?" Swámí Ji smiled and said: "If you lead the life of a recluse, you will depend on others for your sustenance, and that will affect your Bhajan. Better earn your livelihood yourself." Bábá Ji said: "I am a farmer by caste, and if I work as a farmer, I shall have to marry and that I have no inclination to do". Swámí Ji replied: "Get enlisted in the army". So he was enlisted in the 24th Panjabis on the 14th July, 1857. It is said of him that on many occasions he was found to have been sitting for spiritual practice the whole of the night while in strenuous service, and even after returning to Beas, he spent long hours of the day and night in such practice. Sometimes when he was here on furlough, he would live on stale bread which he soaked in water and ate, returning at once to his practice. After thirty-four years in service, two of which were not credited to him because he was under-age when he enlisted, he retired on pension on the 18th of August, 1889. After a short stay at home and at Dhaliwal, he came to Beas in 1891 and began to hold satsang. At that time the Dera was little more than a doby cabin squatting on the desert beneath the hot suns of summer and unsheltered from the chill winds of winter. The spot selected by Bábá Jaimal Singh for the future Dera is in the District of Amritsar on the west bank of the Beas river, three miles north from where the North Western Railway crosses that river and where the Beas Station is located. It is a place sacred to fifty thousand satsangis. Thus the work in the Punjab was founded by Bábá Jaimal Singh, and here he carried on that work for eleven years. Turning over his work to Sardar Sáwan Singh, whom he nominated as his successor some eight months before

his decease, he departed his life on the 29th of December, 1903.

Sardar Sawan Singh Ji Maharaj Sahib

was born on the 27th day of July, 1858, in the village of Mehmansing-walla in the district of Ludhiana, the Punjab. He has forbidden any detailed or lengthy description of himself. Much that we would like to say must, therefore, be omitted. When but a young man he entered the government service, military engineering department, after receiving his training in Thomason Civil Engineering College, Roorkee, U.P. His father was a commissioned officer in the 14th Sikh Regiment, and on the death of his father he joined that same regiment and was promised a commission in three years. After his college training he returned to this regiment and was sent out to service in the military works, in which he served for twenty-eight years, retiring on pension in 1911. From that time to the present he has devoted his time entirely to Sant Mat.

One incident forms the connecting link between his life as an ordinary citizen and his present work. It seems fitting therefore that this incident should be related here. He had long sought a real Master. He had earnestly studied the Sikh scriptures and had visited many Mahátmás in search of light. Finally while on duty in the Murree Hills, Bábá Jaimal Singh, then renowned for his holiness and deep spiritual insight, made a visit to those hills. That saint said to one of his disciples one day, while the young officer was passing them: "That is the man we have come to initiate". The disciple replied: "How can that be when he does not even notice you?" But the saint said: "On the fourth day he will come to us." And so it happened that on the fourth day this young officer, Sáwan Singh Sáhib, having heard

that a holy man was holding satsang nearby, came to see and hear him. He was deeply interested and attracted to the Mahátmá, and after several conferences, he was initiated by Baba Jaimal Singh on the 15th day of October, 1894. Subsequently he devoted himself assiduously to the Master's work, and to him Bábá Jaimal Singh turned over his work in Beas in June, 1903. When the old Master passed to higher regions the following December, the new Master continued to carry on the Great Work in the Punjáb.

We may be permitted to say that under his gracious administration the Dera has grown from a spot on the desert to a little city of nearly one hundred houses, and the number of initiates has grown from about four thousand to fifty thousand*. Good buildings are in process of construction all the time, and work will shortly start on the new auditorium which will seat over ten thousand people.

The Master goes to all parts of the Panjáb, and beyond, to hold satsang as often as possible. The high in worldly position and the lowly, the educated and the ignorant, all come to him, gladly receive his message and give to him their love and devotion as disciples.

The work of this great Master now extends to far off America where a goodly number are already receiving his help in their efforts towards emancipation. This is the day of their opportunity. The Great Light is now breaking upon the West. To aid in that work this little book is sent out as a personal message to all who are seeking Light on the Path.

*Presently, gatherings at the Monthly and Bhandara Satsangs run into the several hundred thousand, and the number of initiations granted yearly to about twenty thousand. The Dera has grown into a modern township with a unique layout and amenities. The wide roads, varying tree-lined avenues, lawns and parks, and, above all, the air of calm and quiet, greatly add to its charm.

PART II

DOCTRINAL AND EXPLANATORY

The text of Sár Bachan, presented herewith, is based upon notes taken from the discourses of Swámí Ji Maháráj. They were not given at a single sitting, nor to the same audiences. Hence some repetition will be observed. This repetition while objectionable from a purely literary standpoint, is not without real value to the student. Any great truth, especially if it be quite new to the reader, has to be repeated many times in order to take root in the mind. It will, therefore, be understood that those who read this book will not read it for the sake of literary diversion, but in order to discover a vital Truth.

The entire volume was most ably and accurately rendered into English by the scholarly translator, but if there has been any deviation from the strict wording of the original text, the writer alone is responsible. Some changes had to be made to meet the inflexible demands of the English language. But it is confidently hoped and believed that the real meaning and purport of the original has not been lost in any case.

A glossary of technical terms has been added at the end of the book. This appeared necessary, because technical terms cannot always be translated. And technical terms are quite as necessary in this science as they are in chemistry, astronomy or medicine. It must be borne in mind that while this sort of teaching is comparatively new to the western mind, the East

and particularly India, was well trained in spiritual philosophy and science ages before the Romans, or Alexander the Great ever dreamed of world empire, and when nought but savages roamed over the vast prairies and through the deep forests of what is now proud America. This science was familiar to the great Teachers of India long before Egypt came to be regarded as the world's repository of occult knowledge. In fact Egypt took her first lessons in such knowledge from the great Mahátmás of India.

Dear old India! The world owes her a debt of gratitude it is slow to repay. All the round world has sat at her feet and learned the ancient wisdom. But not all the world knows the soul of India. The West does not yet understand her. Many look upon India as the land of mystery or of poverty and ignorance. They look only at the drifting tide of human life breaking upon her unhappy shores in vast lacs of incarnations. They know not the real India. They know not her great Teachers; for they are her soul. From them streams of life have gone forth to heal the nations, during immemorial ages. They have always been the world's light bearers. The sunrise of India's spiritual glory is only just now breaking upon the world. That glory is not a thing of the past ages. It consists not in the wisdom of her ancient Vedas, nor in the life and words of her adorable Buddha. IS IT EMBODIED IN HER LIVING MASTERS. In them this wisdom of the ages takes living form and is more vital today than ever. In them the word of truth has become flesh and dwells among men. This book is a memorial to one of these great Masters. It contains the most important precepts of his teachings. The living Masters who now carry on the Great Work are the modern Christs, the Elder Brothers, the Saviors of

mankind. The everlasting gratitude of a few disciples in America is now due to one of these noble Sons of God whose loving kindness has already connected the East with the West in a stream of living light.

As the Master sends out this little volume to English readers everywhere, but especially in America, He looks hopefully for an immediate response from many who have been waiting for an authoritative word on the subject. This book is not only the product of a great Master, but it is now sponsored and sent forth by one of the greatest of modern Masters. Its teaching is therefore authoritative. It contains nothing speculative. It is not another volume of beliefs. It is positive fact and truth, because it is based upon the actual experiences of the Teacher. He gives out only what he has seen and heard and knows to be true.

Some of the teachings in this book are so new and so startling to the western student that he will find it quite difficult to grasp its deeper significance at the first reading. In the absence of some explanation, many would read it with but little idea of what it was all about. In this introduction an attempt has been made to prepare the mind of the student by giving him a sort of bird's eye view of the entire scope of the contents of the book. But we fear much that in this case the "bird" will be found with rather defective vision. The view may not be as clear as it should be. It will be quite readily understood that it is extremely difficult to gather into a few short sentences the substance of a scientific system so vast and all-inclusive. But an attempt has been made and the writer hopes that the reader may obtain at least a partial glimpse of the sublime reality.

While the teaching of these modern Masters goes far beyond that of all extant religions, there is but little;

if any, contradiction between their fundamental precepts. Students should bear this in mind and not permit any dogmatic preconceptions to interfere with or to block their investigation. This science is offered as a supplement to what they already have, no matter who the students may be or to what organization they may belong. It aims not to do away with what they already have, but to give them additional light. If the time ever comes in the life of any student when he feels that he has discovered something which carries him a step further toward the light, then he may relax his hold on the old and take up the new. But this he should do, not as if he were casting aside something false and worthless, but he should lay it aside reverently as something which has well served its purpose. The light of understanding must always increase as races and individuals rise to higher levels of spiritual consciousness.

The Saints teach that the entire scheme of creation is divided into three grand divisions, as follows :

I. **SAT DESH**, the highest and only perfectly pure region. It is the realm of absolutely pure spirit, unmixed with any sort of matter. Its primary attributes are Wisdom, Love, and Power; or as some of the orientals prefer to name them, Intelligence, Joy and Energy. This is the abode of the Supreme Creator and numberless hosts of pure spiritual beings possessed of unimaginable god-like greatness and splendor and enjoying the most intense happiness. This region is practically boundless, or limitless, in extent. It knows neither death nor change nor any imperfection. From it all regions below were derived and by it they are sustained. The Supreme Lord of that region is the beneficent Creator and Preserver of all that lives, even to the remotest bounds of creation.

II. BRAHMAND is the next Grand Division. It is mostly spiritual, but is mixed with a certain amount of refined matter. It is therefore called the "Spiritual-material region". Its inhabitants are happy beyond our conception, but they are not immortal, as many believe. They live for extremely long periods of time, finally undergoing a change somewhat analogous to death only at the time of the Grand Dissolution when all Brahmánd returns to its precreation status after an extremely long cycle of time. It is the region of Paradise and of most of the heavens of extant religions. It is vast in extent, beyond our power to think, but is very small in comparison with the First Grand Division.

ANDA IS SOMETIMES CALLED A DIVISION, but it is a subdivision of Brahmánd.

III. PINDA is the third Grand Division. It is the region of gross physical matter, with a limited admixture of spirit, necessary to its life. For all life depends upon spirit. Matter is here dominant. It is therefore called the "material-spiritual" region. This region includes all material suns and their planets, of which our own earth is one. All of the untold millions of universes known to our astronomers are but a very small portion of the grand total of the Pinda region. And the entire Pinda region is but little more than a speck floating in the sky of the Brahmánd region. All of these physical universes move in endless procession around the larger region of Brahmánd, and are sustained by it, even as Brahmánd is sustained by the higher region.

It may help the student to understand many of the Rádhá Swámí teachings if he will bear in mind that the creation, government and maintenance of the entire universe of universes is in the hands of a great spiritual hierarchy, ranging in rank and power all the way from

the Supreme Central Spirit down to man. That is why in all of the Rádhá Swámí literature mention is so often made of the presiding deities of the several regions. Each one in his own sphere is the divine center for the distribution of the creative life forces. They all carry on their work in harmony with the Supreme Will. That deity or power commonly called the Negative Power is the Kál, or Universal Mind, which with delegated and limited powers, presides over all creation below Daswán Dwár. He is also an emanation of the Supreme Power and in his region carries out the Supreme Will. The Positive Power is Sat Pursh, or Sat Nám, the gracious and Supreme Lord of all below Him. His throne is in Sach Khand.

These physical universes and worlds are subject to death and change for more than Brahmánd is. They undergo complete dissolution at the end of each life cycle which is much shorter than the life-cycle of Brahmánd. These dissolutions are followed by new creations and their inhabitants reappear under changed conditions which make for their betterment. As we all know, this is pre-eminently the region of ceaseless changes and of many imperfections. This state of affairs obtains in all of the vast numbers of planets scattered throughout the starry depths of space.

The outlook for all in these lower regions would be a dismal one indeed were it not for one thing. The Great Father has not forgotten us, although we have forgotten Him. He has permitted us to descend into this world for purposes which appear to be wholly evolutionary, disciplinary and remedial. When we have grown clean and strong and brave and god-like, the Father looks for our return to the Home land. To facilitate this return He sends His beloved Sons whom

we call Saints, and the world is never without at least one of them. Their mission is to take us back home, and all who seek shelter at their holy feet are sure of their complete liberation from the wheel.

One of these divine personalities was the author of this book. Others of like character are now carrying on the Great Work of Liberation.

In case some of our western students become disturbed by this view of things, thinking it sets aside the generally accepted doctrine of evolution, let them remember two things.

1. It does not run counter to the law of evolution in any aspect, but it looks upon the evolutionary scheme of life from a vastly higher and more comprehensive viewpoint. It takes account of human history running through millions of years, while the scope of the ordinary scientist embraces only a few thousand years. The physical scientists deal with only a few fragments of mankind who have left some records and specimens. Old races and tribes die out and new conditions give birth to new races which in response to the same general law of evolution rise to higher levels of civilization for a time. These in turn are succeeded by others, and so on to the end. This process has been going on for millions of years, since the dawn of Sat Yuga. This ebb and flow of civilizations, the rise and fall of great races, the advance and retrogression of vast portions of mankind, are phenomena not embraced in the limited view of the modern physicist. And he is not to be blamed for his limitations.

2. The student must bear in mind that evolution simply points to method of Nature. It is Nature's method of trying to improve species and individuals.

If this teaching points to a general decline of races

and of the world as a whole, it does not apply to individuals. The individual is the finished product towards which all the processes of evolution look. And the individual does not decline, except by his own voluntary conduct. A race may decline, while the individuals of that race, each appearing on the scene for only a moment comparatively and then disappearing may pass to other worlds to complete their evolution. The individuals of a race come up from lower levels of life to meet the demands of their own evolution, and when they pass on, they do not necessarily return to that same country or race. They go where their own Karma takes them. The fact that a race or a whole world may have their periods of youth, manhood and decline, is no more contrary to the general law of evolution than are those same phenomena in individual life. In fact such periods are as necessary to races and worlds as they are to individuals. The world undergoes dissolution in order that it may give place to another. This affords its inhabitants new and better conditions under which to carry on their own higher evolution. So this process must go on through countless ages until every individual has reached his true Home. Only then will the grand scheme of evolution have accomplished its supreme purpose.

It only remains now to point out the cardinal points of doctrine of the Saints and their method of soul liberation. It must be emphasized that the teaching and method of the Saints are based entirely upon personal experience and demonstration. There is no guess or belief entering into the system. In that respect it differs from all prevalent religions. The Saints who have traveled this way cannot be mistaken as to the efficacy of their methods. And they are able in every instance to

so direct their disciples that they may make the same demonstration and reach the same results. It is therefore an exact science. It has been called by one Great Saint, "*The science of connecting the soul with its Creator.*" The gist of this science, and the substance of the Sár Bachan, may be stated as follows.

1. Mankind is hopelessly entangled in the meshes of mind and matter. The individual cannot disentangle himself and effect his escape. He can only struggle, and the struggle generally leaves him worse off than he was before. No method of religious ceremony, study, ritual, pilgrimage or prayers, can extricate him. Not even good works of charity can save him. Nothing he can do in and of himself can save him. Moreover, he should remember even God Himself cannot save him, if he depends upon God to do it by direct intervention. God has a very definite method of accomplishing His work. The divine and natural method admits of no substitute. This helpless and destitute condition of the individual soul is the very first lesson to be learned. It must be fully realized. This, then, leads us to the second great truth, which is a natural corollary to the first, *viz.*

2. THE VITAL NECESSITY OF A LIVING MASTER. To acquire salvation, to accomplish liberation from the wheel and from the tyranny of the five deadly enemies, and to control the mind, every soul must find a Guru or Master. This is the divine method. The work can be accomplished in no other way. It is not simply a matter of correct information. Certainly the student must gain knowledge, but vastly more important than that, he must have the personal and individual assistance of the Master. The downward streams of mind and matter, the surging currents that sweep over the human race,

lashed as they are by the five deadly enemies of man, cannot be overcome alone. The soul is always carried rapidly downstream, the yawning gulf of death and rebirth always roaring in his ears, as he is swept onward against all his efforts to save himself. At this critical moment the gracious Master extends His strong hand, and none may oppose Him. He is the Lord of life and of death; above the lord of this region. He is able to save; and without Him there is no escape. This fundamental truth will be found much elaborated in the pages of the following book.

3. The next great truth of this message is the Sound Current. This stupendous and vital fact of Nature is not much known in the west. It does not appear in the literature of western philosophy. Yet it is the most fundamental and vital fact in all the realms of Nature. It is the supreme essential in the liberation of every soul. Without it all religion and philosophy are but empty words. Through the Sound Current came the creation of all worlds and of man himself and by it alone can man escape from the thralldom of worldly ills. By it the life of the universe is sustained and by it must man return to his Spiritual Home.

At the time of his initiation by the Master each student is given certain vital secrets which are necessary to his success, and he is definitely instructed in the best methods of concentration and meditation by means of which he is to develop the inner sight and hearing and begin his upward journey. Eventually, he is able to leave the physical body and with his Guru, travel in those upper regions. His Guru connects the student with the Sound Current at the time of initiation and is with him all the way through the regions of Light until he reaches his final Home.

Just what the Sound Current is may not be so easy to tell. It is the Creator Himself reaching down into the realms of mind and matter in a perpetual stream of his own divine spirituality. It is the Holy Ghost of the Bible, while the Master is the Son and the Supreme Lord the Father, forming the Holy Trinity of the church. It is mentioned frequently in ancient religious and philosophical literature under different names. It is the Logos, or Word, of the Bible, the Nád of the Hindus, or the Kalmá, or Ism-e-Azam of the Mohammedans, and it is the Shabd of modern Indian Saints. This Sound Current may be heard by all disciples who have received the Initiation by any Saint and who follow the instructions of their Master. Of course, it is not heard by the physical ears, but by a finer sense which has to be developed. At first it is feeble and variable in tone, but as one proceeds it becomes more distinct and more musical until finally it becomes sweeter than all earthly sounds. It then draws the soul upward. It purifies and ennobles the soul, fitting it for higher abodes. The soul, under its benign guidance, aided always by the Master, begins his upward journey. Soon he realizes an awakening super-consciousness, and the development of powers never before realized. With the beloved Master as his guide, he now traverses all of the heavenly regions of Brahmand, and stands at last upon the radiant shores of the pure spiritual realm. Through innumerable and enchanting worlds he passes, now free and filled with delight. Home at last, his long and weary pilgrimage is over. He has now transcended all of the heavens known to the prevailing world religions. He is now in the highest Grand Division of creation. He is in the region of the Supreme Father who speeds him on to Rádhá Swámi Dhám, the region of immortal-

ity. Deathless and changeless, he will abide forever in the Home of the blessed far away in the depths of Infinite Light, where all attempts at explanation or description become futile. Only he who attains those regions will know.

All of this is achieved while the disciple and his Master are both living in the physical body. The achievement is accomplished in the light of full consciousness and perfect memory, and this is the goal of all Yoga, all philosophy, all religion and all science. It is the realization of all human hopes.

The inspiring story is told, imperfectly no doubt. But it is told, and the rest is left to the student, to elect if he will or not, enter upon the Path. But if he elects to enter the holy way, let him remember that his very first step is to find a living Master and seek initiation at His hands. All the rest will be made clear to him, and he cannot fail of ultimate realization.

Yours at the Master's Holy Feet

Dera Baba Jaimal Singhji,
Via Beas, Distt. Amritsar }
the Punjab, India,
March 1, 1934.

JULIAN P. JOHNSON



LAST COMMANDMENTS OF SWAMI JI MAHARAJ

The words that Swámí Ji Maháráj uttered with His own sacred tongue on the last day before He went in forever, for the guidance of Sádhus, Satsangis and Satsangans (male and female followers). Date, 15th June, 1878, A.D., corresponding to Asárh, Badi Parwá, Sambat 1935, Saturday, early morning.

1. Swámí Ji Maháráj called Chandarsen, a Satsangi who used to come from Village Kursande every full moon day for the Darshan of Swámí Ji Maháráj, to come near, and said: "Sit down, look intently and let this dwell in your mind, for you will not have Darshan on the next full moon day. Your bhakti is complete."

2. At 8 o'clock in the morning Swámí Ji Maháráj said: "Now I am preparing to leave." After that Maháráj took His surat up and drew up all the consciousness; only the whites of the eyes were visible, and the body began to tremble. After fifteen minutes He brought His surat down and then said: "The Mauj is now changed. There is yet some time". Then Lala Seth Partap Singh (Chacha Ji) asked: "When is the Mauj?" On which He replied: "Sometime this afternoon."

3. Then Sádhu Bhárá Singh and Satsangis began making offerings and performing obeisance. Thereupon Lala Jagannath Khatri, a neighbor, said: "Let the Dhyán (attention) of Maháráj be fixed inwards; this is not the time for such offerings." Then Swámí Ji

Maháráj turned to him and said: "To be able to send the surat up whenever you like (at will) and to bring it down whenever you like, this is called Dhyān. As for me, I had already taken myself up last night and put the surat into the lap of SAT PURUSH, but have come down to say a few things to you people."

3. Then He said: "You know I was six years old when I applied myself to Parmarth; thus I have been able to perfect this Abhyas." And He gave this analogy in its support: "Tell an imperfect swimmer to swim when he is about to drown. He will not be able to swim but will sink. Whereas, if you throw one into the river, who has learnt swimming from boyhood, he will not drown. As for the body, it is only a skin cover. In no case has it lasted. Life-long Bhajan and Simran is only for this reason: That one should not forget at this time (at the time of death). Therefore, practice Nam in such a way that you do not forget It even while moving about and talking."

5. Then, turning to Rai Saligram and all Sádhus and Satsangis, male and female, Swámí Ji Maháráj said: "Look upon Rádhá Ji (Swámí Ji's wife) in the same way as you look upon me, and consider Rádhá Ji and Chhoti Mata Ji as equal."

6. Then He told Rádhá Ji (His wife) not to turn her back on Sibbo, Bukki and Vishno.

7. About Sanmukh Das He said that he was appointed the Mahant or the head of all the Sádhus and explained: "Not that type of Mahanti (leadership) as is current in the world. That is, Sanmukh Das and Bimal Das are appointed officers over the Sádhus, and the arrangement for and the administration of the Sádhus will be their responsibility. They will stay in the

Bagh (garden) and Partapa (Seth Partap Singh) will be the owner of the Bagh.

8. Then He said that persons with families (householders) should expect no devotion from the Sádhus.

9. Radhi Bibi then asked who would be appointed for them. Swámí Ji replied: "Rádhá Ji for Grihasthis (householders) and Sanmukh Das for Sádhus."

10. Swámí Ji Maháráj said that Grihasthi women (women living a family life) should not go to the Bagh to offer service or devotion to any Sádhu. "They should all go to Rádhá Ji to have Darshan and to offer devotion." He then added: "It is I who have made the tiger and the goat drink from the same pool. It is not possible for anybody else to do it."

11. Then Bibi Bukki entreated Swámí Ji to take her also along with him. Whereupon He said: "Do not worry. I shall call you soon. Fix your attention on the Lotus Feet inside."

12. Then Lala Partap Singh requested that he also be taken along, to which Swámí Ji Maháráj replied: "I have still to take a lot of work from you. You will live in the Bagh, hold Satsang and make others hold Satsang."

13. Then Sudarshan Singh (Swámí Ji's nephew) asked: "Whom shall we ask, if there is anything to be asked (if there are any questions to be answered)." To this he replied: "If anyone wants to ask anything (wishes anything explained), he should ask Saligram."

14. Turning to Lala Partap Singh, He said: "My Mat (ideal or teachings) were of Sat Nám and Anámi, and Rádhá Swámí Mat has been started by

Saligram. Let this also go on. Satsang should continue, and Satsang will flourish more than before."

15. Then He said: "No Satsangis, whether Grihasthi or Bhekh (Sádhu), should in any way feel perturbed. I am with every one of them and in the future they will be looked after even more than before.

16. He continued: "No other Karni (effort) will be successful in Kaliyug. Dhyán or contemplation of the Sarup of the Satguru and Simran of Nám will be successful."

17. Lala Partap Singh then requested that Shabd be opened. Swámí Ji replied: "To hear the Dhun and to enjoy its bliss is equivalent to the opening of the Shabd."

18. Then Swámí Ji Maháráj turned to Rádhá Ji and said: "I have practised both, Swarath and Parmarth. Therefore, follow the wordly rule also and let the Sádhus too follow their own customs."

19. Swámí Ji Maháráj then moved out of the courtyard into the inner room and passed away at about 1-45 p.m.



BOOK I

THE SĀR BACHAN
OR
THE TEACHINGS OF RADHA SWAMI

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“GRANT MERCIFUL RADHA SWAMI THY GRACE AND PROTECTION”

Abstract of the the teachings of Radha Swami Sahib, the founder of
the Radha Swami System of Religion and Philosophy; or
the Practice of the Sound Current.

This world is perishable and so are all worldly things. The wise man is he who realizes the transitory and illusory nature of this world and all things pertaining to it, and makes the best use of this body by worshipping the Supreme Being, through *Bhajan* and *Simran*. He thus derives benefit from all that the Creator, through His grace, has placed in the body, and takes that priceless jewel, the essence of all—the *Surat* (the soul) to its real abode.

1. *Jivátmá* and *Surat* are other names for soul. It has descended into the body from the highest planes

of *Sat Nám* and *Rádhá Swámi*. But it has become entangled here by the three *gunas* (attributes), five *tattwas* ten *Indriyas* (sense organs), the mind etc., and has developed such strong ties with the body and the things related to it that it finds it most difficult to free itself from those bondages. Freedom from these bondages is called liberation. The sense organs, the *tattwas*, the mind, etc., are the inner bonds, while worldly things, the family and other relationships constitute the external bonds. The *jivátmá* (soul) is so inextricably caught by these bonds that it now has no recollection of its real home. It finds itself so far away from that home that it is very difficult to return to it without the grace of a perfect *Sat Guru*.

What man should do now, is to take the *Surat* back to its source and real treasure house, *Sat Nám* and *Rádhá Swámi*. Till this is done, one is not free from the pains and pleasures of this world.

2. The aim and object of all religious and of all ancient seers has been to take the soul, by one means or another, back to its source. Perfect is he who, by practice and meditation, lifts his soul to its real abode, freeing it from all bonds, both internal and external, gross, subtle and causal, and thus detaches his mind from the world and its phenomena. The perfect *sádhus*, real *gyánís*, true lovers or devotees of the Lord, are those only who reach the last stage. They who only talk of the Perfect Ones, or read their teachings to others without reaching the stage or practising towards that end are only intellectuals and theorists.

3. All the Teachers, Sages, Incarnations (*Avatárs*) or Prophets in the past, in every religion, started towards the real abode within themselves by means of spiritual

practices, but all of them did not reach the final stage. A good many of them stopped at the first stage, some few at the second, and a few *sádhs* and devotees reached the third stage. Saints alone reached the fifth stage, *Sat Nám*; and only a few among them reached the eighth stage, *i.e.*, *Rádhá Swámi Dhám*. It was from this place that the *surat* (soul) descended originally. During its downward journey, however, it seemed as if the soul had descended from the intermediate stages, such as *Sat Lok*, etc., and they who did not reach even this stage and finished their upward journey in the lower planes felt as if the soul had originally descended from those lower regions. As they were not instructed by a Perfect *Guru*, they naturally looked upon those lower stages as the source of the *Surat* (soul); and likewise they regarded the Lord of those regions as the Lord and Creator of all creation. They thus taught their disciples to worship the lord of those regions and to believe in him as the Supreme Being.

4. It should be known that *Rádhá Swámi Pad* is the highest of all. This is also the name of the Supreme Being, the real Lord God. Two stages below this is the region of *Sat Nám*. The Saints have called it by various names, such as *Sat Lok*, *Sach Khand*, *Sár Shabd*, *Sat Shabd*, *Sat Nám* and *Sat Purush*. From this it would appear that these regions are the resting places of the Saints and Supreme Saints. It is on account of this that the Saints rank as the highest. Mind and *Máyá* do not exist in those regions. They envelop all of the lower regions of creation; *i.e.*, the whole of creation is within their orbit.

The *Rádhá Swámi Pad* is also called *Akah* (Unspoken or Indescribable) or *Anámi* (Nameless), as this

region is Immeasurable, Endless, and Without Beginning. It is THAT from which all other regions were created or manifested. This is the true *Lamákán* (without any location) and *Lámuqám* (which cannot even be termed a region).

5. *Sádhis, Gyánis, Bhagats*, Incarnations, Prophets and other holy personages who did not reach the Real Home, all rank much below the Saints. As, in their upward journey, they stopped at different planes, and they founded different religions corresponding to their several attainments. The stage reached by any one of them was regarded by him as the final region, and the presiding deity of that region was looked upon as the Supreme and Almighty God, and his worship as such was enjoined. This was due to the fact that all the different regions were created by the Supreme Being as reflections of the Real Region, so that the lower regions also share to some extent the features and conditions of the highest, but there is a lot of difference in regard to permanence and other conditions. Each region has its own distinct creation, marked by different grades of subtleness and purity. Only he who has seen all the regions can appreciate the difference. Otherwise, the form and effulgence of the Lord of the region reached by anyone was regarded as limitless and boundless, and that deity was considered Supreme. The ecstasy of the moment of realization caused the devotee to lose himself in an indescribable state of eagerness and blissful intoxication.

6. The *Surat* attains to a different state at every stage that it reaches. At each stage it feels as if it controls and pervades through everything below. For instance, on reaching the first or the second stage, the *Surat* or Lord of that stage appears to create and govern

all the world below, as if he were its manifestor and supporter. And since these instructors had no knowledge of any higher region, they taught their disciples to regard the Lord of that plane as the Supreme God. Only the *Sant Sat Guru* knows of the higher regions. Had these teachers been instructed by a *Sant Sat Guru*, those higher regions would have been revealed to them. Then they would have been shown the way and helped on the onward Path.

Likewise, one who crossed the first, second or third stage in the course of his upward journey, was looked upon as perfect. The fact is that the devotee acquires all power when he reaches the first stage and on account of that attainment, he is regarded as a perfect being or *Mahátmá*. There is no doubt that this first region is much superior to the regions of lower consciousness, and one who reaches this stage is absolutely freed from all personal and worldly dross.

7. It has been mentioned above that *Sat Nám*, called also *Sat Lok* or *Sach Khand*, is a very high region and is the Court of the Saints. There are three planes above it which were not formerly revealed by any Saint. Out of His extreme love, they are now clearly described by the *Param Purush*, *Púran Dhaní*, *Rádhá Swámi Dayál*. He has also revealed the Highest Region, that of *Rádhá Swámi*, which is the source and origin of all creation and is the real mansion of the *Param Sants*. In the beginning, the *Surat* descended from this region, and all regions below it only mark the stages in the descent of the soul. It is now located in the body below *Sahasdal Kamal* (thousand-petalled lotus). Its light radiates into the body from that place and energizes the mind and the various organs of the physical, subtle and mental bodies.

8. There are two minds, *Brahmándí* (universal) and *Pindí* (individual). The former has its seat in *Trikutí* and *Sahasdal Kamal*, and is called *Brahm*, *Parmátmá* and *Khudá*. The latter is behind the eyes and in the heart. It is the *Pindí* mind which carries on the business of the world, with the help of the soul, which has become so attached to it as to acquire a downward tendency along with it towards the lower physical regions. The mind and the sense organs derive their power of action from the soul. If the *jívátmá*, *surat* or soul were to turn towards its real home and decrease its attachments to the physical world, it would find the way to liberation. When the *surat* reaches its real home in *Sat Lok*, beyond the regions of the *Brahmándí* mind, it will break all bonds—whether causal, subtle or gross, physical, sensual or mental. Its activities in the world will be in name only, will be reduced to a minimum, and that too to be terminated at will. In short, till the *surat* or *jívátmá* succeeds in breaking or at least loosening the *Sukshm* and *Káran* bonds which it has developed with the mind and the senses, and turning its back upon the impure regions of *Pind* and *Brahmánd* inclines towards its Real Home and crosses the *Brahmándí* mind, the knot between the *jar* (unconscious) and the *chaitanya* (conscious) will not be undone. The mind, the senses, body, worldly, actions, enjoyments, etc. constitute the 'unconscious'. The soul is subtle and conscious, and the connection of the soul with the 'unconscious' is the knot. So long as this is not unravelled, the connection of the soul with *Máyá* is not ended and there is no Liberation or *Moksha*, no destruction of the seeds of desires and hopes.

9. As the result of Spiritual Practice and traversing the upward Path, the force of desire is lessened, and

temporarily suppressed and may lead one to think that it had been annihilated, but so long as the *surat* does not reach *Sat Lok*, desire cannot be fully eradicated. Therefore, a devotee who has reached only the first or second region—*Sahasdal Kamal* or *Trikutí*, but not *Sat Lok*, may not be able to withstand the influence of the *Brahmándí* mind and *Máyá* and the strong impulses of sensual pleasures, and it should not be surprising if he falls. He may soon realize his mistake and by disdainful pleasures and performing Spiritual Practice regain this lost ground through the grace of the Guru, but there is no doubt about his being somewhat stained. A devotee should, therefore, take his soul to such a high plane where there is not even a trace of desire—worldly or *parmárthic*—and where he may experience only the BLISS of living in the presence of the Supreme and Almighty *Rádhá Swámi Dayál*. After this attainment one escapes all temptations and has no downward tendencies, because he is out of the orbit of *Máyá*. He is then entitled to be called a Saint.

Because they had not reached this high plane is the reason why many great *Avatárs*, *Rishís*, *Munís*, *Mystics* and Prophets were at one time or another successfully tempted by *Máyá* and they forgot their exalted status for the time being, as in the cases of *Nárad*, *Vyás*, *Shringí*, *Páráshar*, *Brahmá*, *Mahádeo* and *Avatárs*. As these instances are more or less well known to all, it is not necessary to dilate upon them here.

10. The above references are not meant to indicate that the sages mentioned were absolutely captivated by *Máyá*, or incurred very heavy spiritual losses. The object is to show that *Máyá* succeeded in deceiving them by various devices. The reason for this is clear. Although they had reached a high stage in their

development, they had not attained that region beyond the scope of *Máyá*, which is the final stage of *Sat Nám* and *Rádhá Swámí*.

Now, a description is given of the descent of the soul, and this will show how high and far is its Original Home; also from what regions *Avatárs*, Prophets, *Auliyás*, *Devatas*, manifested themselves, and how far their jurisdiction extends.

11. The first and foremost region, which is the highest and the largest, which cannot even be called a stage or a region, is that of *Rádhá Swámí*, *Anámí* (Nameless), or *Akeh* (Indescribable). This is the beginning and the end of everything and circumscribes all. The love and energy of this region vibrate at every place, in *Ansh Roop* (part of the whole).

In the beginning the *Mauj* emanated from this region and came down in the form of *Shabd*. This is the region of *Param Sants*. Only a few *Sants* (Saints) have reached this region and those who did are called *Param Sants*.

12. Two stages below the *Rádhá Swámí* Region is that of *Sat Nám* or *Sat Lok*, which is highly effulgent and pure, and is the region of pure spirit and consciousness. It is the beginning and the end of all creation below. Two spiritual currents emanated from this region and pervaded all the regions below. According to the teachings of the Saints, the Ruler of this region is the True Lord and Creator. As the *Sat Shabd* manifested itself from this region, it is called also *Mahá Nád*, *Sár Shabd*; it is also called *Sat Purush* or *Ad Purush*. It is not subject to destruction or change and is always the same. Saints are embodiments or incarnations of the Lord of this region. It is the region of the *Dayál Purush* (Merciful

Lord), where love, mercy and bliss reign eternally. In this region innumerable *Hansas* (loving souls) live in different *Dweeps* (islands) and enjoy the bliss of the presence of *Sat Purush*, and live upon *ameen* (ambrosia). There is not even a trace of death, *karma*, anger, punishment, virtue, sin, pain and suffering.

The Lord of this plane is called *Hoot* by true and perfect *fageers*, is named *Dayál* or *Rahmán* (Merciful). In the beginning the *Surat*, in its descent from the *Rádhá Swámí* Region, first came here and, after a temporary sojourn, descended farther into the lower regions. Whoever, keeping *Rádhá Swámí* as his ideal before him and having firm faith in His Feet, crosses all the stages and reaches *Sat Lok*, can also reach the *Rádhá Swámí* Region, and in no other way. The Saints, therefore, especially enjoin the worship of *Sat Purush Rádhá Swámí*, Who is Their Lord God. Only he who reaches this region is entitled to be called *Sant* (Saint) or *Sat Guru*, and no one else.

13. Two stages below *Sat Lok* is the region of *Sunna* or *Daswán Dwár*, where the *Surat* made its first stop in its descent from *Sat Lok*, and thence came down into *Brahmánda* and *Pinda*. *Daswán Dwár* is the *Atmá Pad* of the Saints, and the region of *Hahoot*, according to *Fageers* (Muslim Saints). When the soul reaches this region, after freeing itself from the five *tattwas*, the three *gunas* (qualities or attributes), and the three bodies—gross, subtle and causal, then it becomes fit for the *Bhaktí* (devotion, worship) of the Lord, and from here, with the force of Divine Love, proceeds to *Sat Lok*, and then to *Rádhá Swámí* Region. One who reaches the *Daswán Dwár* Region is termed a perfect *Sádh*, according to the teachings of *Rádhá Swámí* or *Sant Mat*. In this region also, groups of *Hansas* or devoted souls dwell in

bliss and all manner of delights, and live on the water of immortality.

Purusha (creative energy) and *Prakriti* (Nature) emanated from this very region. This is also called the *Pár Brahm* region.

14. Below the *Sunna* or *Daswán Dwár*, is the region of *Trikutí*, also called *Gagan* (Heaven). This is the region of *Pranava*, *Brahm* or *Onkár*. True Muslim *Faqeers* call it *Arsh-i-Azeem* (The Great Heaven) or *Alam-i-Láhoot*. *Yogíshwars* and perfect *Gyántis* reached this plane. From this region emanated *Ishwari-Máyá* or *Shakti*, the subtle material of the whole of the creation below, the three *gunas*, and the five *tattwas*, in their highly subtle form. This is the source of the "Word" of all revealed books such as the *Vedas*, *The Korán*, *The Ad Purán* of *Sarágis*, and other sacred books. *Avatárs* of a high order, such as *Ráma* and *Krishna*; *Yogíshwars*, such as *Vyás*, *Vashisht* and *Rikhab Dev* of *Sarágis*, came from this region. It is also called *Mahá Akásh* (Great Heaven). The *Chaitanya Prána* (conscious life force) also originated from this region. The Lord of the region is called *Prán Purush* or *Khudá-i-Azeem*. Saints call him *Brahmándí* mind.

15. Below this is the region of *Sahasdal Kamal* (thousand-petalled lotus). *Niranján Jyotí*, *Shiv Shakti*, *Lakshmi Náráyana*, *Náráyana Jyotí Saroop*, *Shyám Sundar*, *Arsh* (Heaven), and *Khudá* are also names of this region. All *avatárs* of the second degree, prophets, *auliyás* and *yogís* of a higher order come from this region and return to it. *Faqeers* and Saints call it *Nij-Mana* (real mind). *Tan-mátrás* of *tattwas* were created in this region; and then were created the gross *tattwas*, the senses and their organs, *Prán* and *Prakritís*. The reflection or shadow of this region first appears in the *Nuqtá-i-swaidá* (black point) or *Til* behind the eyes, and again in the two eyes

themselves. The *Jivátmá* dwells in this very *Til* during the waking state. *Chidakásh* or *Chetan Akásh*, called *Brahm* by some *Gyánís*, comes from this region of *Sahasdal Kamal*, and pervades in the body or *Pinda* and the whole creation below it. The entire creation below *Sahasdal Kamal* derives its life and vitality from the manifesting power of the *Chetan Akásh* of this region; that is, this *Chetan Akásh* vitalizes all the creation below it.

This finishes the description of the heavenly or higher regions. Below this are spheres of *Brahmá*, *Vishnu* and *Mahádev* or *Shiva*, where may be seen the real forms of these *Devatás*. The Saints and *Faqeers* elevate the *Jivátmá* or *Surat*, from the eye center, first of all, to this very region. There is no other way of ascent except this.

16. There are stages of *Shabd* or *Nád* down to this point corresponding to the five regions from *Sat Lok* down to *Sahasdal Kamal*, i.e., there are Five Melodies or Sounds which can be made known to us by a perfect Master or *Sat Guru*. Each region has its own distinctive Sound and its own characteristic secret. The fifth Sound is in *Sat Lok*. It is not possible to give any description, oral or written, of the *Shabd* beyond that. There is no parallel in this world to which that Sound can be compared. The adepts realize that *Shabd* when they reach that region. The five *Shabds* mark the five regions. It is via the *Dhun* (Sound) of each region that the soul can, by degrees, ascend from one region to another, up to the highest stage. The ascent of the spirit is absolutely impossible in any other way, especially in this age of *Kali Yuga*.

17. Be it known that in the final region of *Rádhá Swámí* there is no form, color or delineation, as we know them here; even the *Shabd* is not manifested there.

No description of the region can be given by word of mouth or by writing. This is the final resting place of the *Param Sants* and Perfect *Faqeers*.

18. Like the six superior or heavenly regions from *Sat Lok* down to *Sahasdal Kamal*, there are six lower or physical regions below them in *Pinda*, which are in reality reflections of the heavenly regions. Their names and locations are separately given. Although in accordance with the teachings of *Huzur Rádhá Swámí Dayál* and the comparatively easy and natural system which He has given to us out of His abundant grace, it is no longer necessary for the initiate to cross these lower regions, it is deemed proper and necessary to give some description of these regions for the sake of information and correct understanding, and to remove the misunderstanding and errors which have been created by mere intellectual discussions of the subject. These six regions are called *Khat Chakrás* (six centres or ganglia). All of them relate to *Pinda* or the physical body, while the superior regions are related to *Brahmánd* and beyond it.

19. The first ganglion is just behind the eyes and is the abode of the *surat* or *rooh* (Soul). From this center it spreads by degrees into the body, through the five lower centers. It is the *Parmátmá* or the *Brahm*, or *Bhagwán*, according to many religions. In the wakeful condition the *Jíva* resides here. Some Prophets, *Avatárs*, *Yogís* and *Sádhs* descended from this region also.

20. The second ganglion is at the throat. The dream creation is produced by the reflection of the *Jivátmá* upon this center. It is the *Virát Sarup Bhagwán* and *Atma Pad* (Spirit Pole) of some religions. It is the region of the *prána* or vital force of the body.

21. The third ganglion is at the heart. The

Pindí mind is located here, and the image of Shiv *Shaktí* is also reflected here. It regulates the economy of the entire *Pind*. This reference to the *Pind* or body is to the subtle body. It is the region of feeling and desire, and the effects of grief, pleasure, fear, hope, pain, and peace are felt at this region.

22. The fourth ganglion is at the navel. It is the seat of *Vishnu* and *Lakshmi*. This center supplies nourishment to the body. The store of gross *prána* (vital force) or gross *pawan* (air) is also here.

23. The fifth ganglion is at the organ of reproduction. It is the seat of *Brahmá* and *Sávitrí*. It is the source of the physical frame, its energy and carnal desires.

24. The sixth ganglion is at the rectum. It is the seat of *Ganesha*. In former times, when practising *Prándyám* or *Ashtángyoga*, the start was ordinarily made from this center. It was for this reason that the worship of *Ganesha*, the deity of the sixth region, was enjoined before undertaking anything.

25. It should be remembered that all these stages, higher and lower, are within the human body. We are not concerned with the external physical part of the body.

The lower regions extend from the ganglion at the rectum up to the center behind the eyes, which marks the limit or the extent of *Pind*. The body is also called the world of nine portals. These are the two openings of the eyes, two of the ears, two of the nose, one of the mouth, one of the organ of reproduction, and one of the rectum.

26. The region of *Sahasdal Kamal* begins above the eyes and this is the beginning of *Brahmánd*. This ends below the plane of *Daswán Dwár*, that is, it extends up to *Pranava*. The region above that is called *Pár*

Brahmánd. According to the teachings of the Saints, the lower regions form part of the Gross *Sarguna*, while the two regions of *Sahasdal Kamal* and *Trikuti* are called Pure *Sarguna* and beyond that is the *Sunna*, called Pure *Nirguna*. The region of the Saints commences beyond that. This is why it is said that the Home of the Saints lies beyond *Sarguna* and *Nirguna*. This would also explain why Lord *Krishna* advised *Arjuna* to cross the limit of the *Vedas*—which deal only with the *gunas* or *sarguna*—in order to attain the Real.

The nature and mystery of the creation, and the spiritual power and glory with which these regions are endowed are immense. A true devotee learns all these things from a perfect *Sat Guru*, and will himself realize them all during the process of his spiritual development.

27. It is important to state that the ancient *Sádhis*, *Yogíshwars* and Sages, feeling that the secrets of the higher spiritual regions were too fine and complicated to be within the power of ordinary understanding and also that their realization by the practice of *Pránáyáma*—especially in the olden times when only the *Bráhmans* were allowed to read religious books—was very difficult, taught their disciples only the secrets of the lower regions, in the beginning and not those of the higher spiritual regions. The idea was to make known to the devotee the secrets of the higher regions by degrees, as he mastered the lower regions. But this path proved so difficult and tiring that there were very few practitioners even of the lower stages.

The spiritual leaders of those times, in view of the gross ignorance of the common people, considered it expedient to inculcate the worship of external forms, incarnations, gods, etc., with the ultimate object of leading the people to the inner worship of those regions

and their Lords by first familiarizing them with their external names and forms. But the common people failed even in doing this correctly. Then, to facilitate spiritual practice, some of the *premis* (loving practitioners) started worship of images of superior incarnations, as a means of contemplation and concentration and developing the equipoise of soul. But the priestly class, to serve their own ends, induced rich persons to build temples and images of gods and important incarnations and, to promote their trade, while they started a campaign of external worship, also began to suppress the old books which contained instructions concerning spiritual practices. All this led to the gradual adoption of the system of idolatrous worship of incarnations and gods. No difficulty is experienced in such worship and anybody can do it with ease. Thus, all applied themselves to such worship, with the result that the inner secrets were gradually lost and all forms of pseudo *Parmáth* (false Spiritual Practices) spread throughout the world. This mode of worship was much liked by the worldly people because they could carry on their worship according to the bent of their minds, and made even this a means of pleasures and enjoyments.

28. Seeing that, in this dark age of *Kali Yuga*, humanity was tormented by a thousand ills such as poverty, disease, plagues, quarrels instigated by jealousy, and had strayed far from the Path of Truth, *Sat Purusha Rádhá Swámi* was moved to incarnate Himself as a *Sant Sat Guru*, and preached the True Path of Liberation in simple and easy language. When it was found that the priestly classes, for their livelihood, had suppressed the important and true religious books, the *Sat Guru* explained the Spiritual mysteries in the language of the people. He also wrote scriptures for

them and initiated disciples into His teachings. It was not easy to cut through the net cast by the priestly class. Still many people of thoughtful and discriminating nature were benefited and accepted the teachings of such Saints as *Kabir Sāhib*, *Guru Nānak*, *Jag Jīwan Sahib*, *Paltoo Sahib*, and *Gharīb Das Ji*, who came and popularized the teachings at different times and places during the last seven centuries.

29. The priestly classes and orders have offered great opposition during the lifetime of every Saint, and have tried their best to prevent the spread of the real teachings of the Saints—which are in agreement with the *Vedic* Religion up to *Pranav*—because they were afraid that their livelihood would be affected. They therefore frightened and instigated the worldly people, in different ways, and the teachings of the Saints did not flourish as much as they should have.

30. Generally speaking, it is true that all persons are not fit to be initiated into the teachings of the Saints. People who are given to sensual pleasures and have no desire to work out their own salvation and to realize God, feel bewildered and are unable to understand these teachings. Because the pundits and the priestly orders misled and frightened them, they cannot firmly believe in these teachings, and find it difficult to give up the worship of old deities and to adopt the new ideals (*Isht*) enjoined by the Saints.

The Saints also do not wish that people should follow them in large numbers, without properly understanding the Truth, because blind faith will lead to the same degeneration which we find nowadays in the worship of incarnations and gods. Outwardly, people are worshippers of *Rāma*, *Krishna*, *Mahā Deva*, *Vishnu*, *Shakti* and *Brahmā*; but, in reality, their heart is set on

riches, fame, worldly pleasures, wife and children. They pay no heed to the commands of their *Isht* nor do they entertain any fear or love for it. Such devotion can yield no spiritual benefit, whether it be for an incarnation or a god, or *Sant Sat Purush*, the Supreme and All Gracious Lord *Rádhá Swamí*.

31. A belief based upon miracles or a show of supernatural powers cannot endure. So long as a doctrine or tenet is not fully comprehended by intellectual and theological reasoning, it is not likely to impress the mind strongly. Nowadays it is quite apparent that many people outwardly profess the Hindu or Moslem faith but do not really believe in religion. This loss of faith is due to their ignorance of their own scriptures which they do not take the pains to read or understand properly, nor do they seek explanation from an adept. That is why they do not believe in their own scriptures, whether they are love-inspiring or awe-inspiring. Nor do they care to spend as much time in religious inquiry as they do in worldly affairs. Everyone follows his own inclinations or the examples of his ancestors, in matters of religion, without making the least effort on his own account to find out the Truth. Such religious belief is only nominal, and that is why evil is constantly on the increase in the world. As there is no (deterrent) fear and no one feels any concern about his fellowmen, people are drifting downward.

32. *Pundits, Sanyásis, Sádhus, Maulvis*, who were the leaders and starters of the *Vedic* and *Koránic* Faiths, are now themselves devoid of spiritual wealth and are overpowered by worldly desires, greed and love of fame, more than others. Who is then to point out the mistakes of all of them—including such religious teachers and the householders—and direct them to the right Path?

This is the work of the Saints only. Whoever understands their teachings and practises them, will undoubtedly be saved from the snares of the Mind and *Máyá*; otherwise everyone is at liberty to follow his own inclination. No force or pressure can be used in such matters.

33. The mercy and love showered by the Saints is undoubted, in that They have revealed the essentials of True Faith and shown an easy and simple path of God Realization. Formerly the initiates had to begin their spiritual practice from the *Mul Chakra*, known also as the *Gudá Chakra* or the ganglion at the rectum. With great difficulty and after spending much time, a few of them reached the sixth *Chakra*, and but very few ever reached *Sahasdal Kamal*, or *Trikuti*, thus attaining the status of *Yogí* or *Yogíshwar*. The Saints have now introduced the practice of concentrating the attention at *Sahasdal Kamal* from the very outset, instead of starting with *Ashtáng Yoga* which involves breath control and *Pránáyám*. They have inculcated *Sahaj Yoga*, also called *Surat Shabd Yoga*, which anyone can practise easily. The spiritual benefits derived from it are much greater than the practice of *Mudrá*, *Hatha Yoga*, etc. Besides, the benefits of all other methods automatically accrue to the practitioner of *Surat Shabd Yoga* in the course of his progress. This will be explained more fully later.

34. Now just think how far away from the Original Place are those who concentrate on the navel center or the heart center, which are only reflected images of the Real. Even if they succeed in mastering those centers, what they will achieve will be only a reflection of the Original. Nowadays, it has become very difficult to gain access even into the heart and navel

centers, because no one can properly and correctly perform *Pránáyám* or *Mudrá*. Since they have no knowledge of the higher regions and have confused the lower regions with the higher regions and the Goal, how then can they reach the Final Stage or attain the Region of the Supreme Being? That is why the Saints Who have reached the Highest and the Purest Regions of *Sat Nám* and *Rádhá Swámí* tell the people that they are mistaken and deluded because they are seeking God where He cannot be found. This is the condition of those who are trying to penetrate the six *chakras* or are engaged in some sort of inner worship. Those who are devoted only to external forms of worship, such as pilgrimages to holy places, fasts and idol worship, are in absolute darkness and don't count at all. If they continue like that and do not seek their true Lord, they will never be able to realize Him.

35. The *Khat Chakras* (six centers) range from the *Gudá Chakra* at the rectum, up to *Sahasdal Kamal*. It is a pity that the Supreme Lord and Gracious Creator, Who has created the world with all its beautiful forms and endowed man with this superior body, should be worshiped in metal and stone, in waters of rivers like *Gangá*, *Jumná* and *Narbadá*; in trees and plants like *pipal* and *tulsi*; or in animals like cows, monkeys and serpents. Obviously, the sun and the moon and man himself are superior to those things. Not to seek the True God, but to worship His creation as God Himself and to worship the things which man himself has made; how much does it speak for the negligence, ignorance and carelessness of the people? How sinful for one endowed with such a precious body, to so degrade himself that he becomes fit only to descend into hell or into lower forms of life, instead of making use of that

body to ascend to the Lord Himself. Had he known the True Lord, he would have been inspired with awe and love for Him. Things fashioned by man cannot inspire either awe or love.

36. If one were to meet a perfect *Sat Guru*—that is One Who has realized the True God—or a true *Sádh* or *Faqeer*, and secure His grace, that is His merciful gaze, he would get an easy start on the Path. There is, however, one difficulty here too. People class the *Sat Guru* also with other self-seekers and consider Him a cheat and a greedy impostor, and therefore do not submit to Him. On the other hand, some persons who are really given to sensual enjoyment and are slaves of the world, taking advantage of the simplicity and ignorance of the people, set themselves up as *Guru* and are thriving on this as a money-making business. They mislead the poor and ignorant people by tempting them with the prospect of obtaining wealth, wife and children, health and fame, which is what they (ignorant people) really want. Thus did they (the false *gurus*) delude them by making them worship stones and waters, trees and animals, etc. and take to pilgrimages, fasts, sacrifices, etc. And all this to serve their own ends ! They have gone to the length of proclaiming that a single fast or single pilgrimage would secure emancipation.

Even if they had made it their profession, at least they should have shown the right Path to these poor, negligent people so that they too might have been benefited; but they (the false *gurus*) are themselves unaware of the Path as well as the technique. However they are all adept in reading, reciting and theoretical exposition.

From what *Shrí Krishna Maháráj* told *Udhojí*, it

is perfectly clear that he could not take him to *Param Pad* (*Krishna's* highest stage), even though *Udhojí* had spent years in *Krishna's* service and company. He asked him to practise *Yoga* first, after which only, he would be fit to go to that region. Now just think, when a worthy devotee like *Udhojí*, even after association with and rendering personal service to the living *Shri Krishna Maháráj*, was not fit to reach that region (*Param Pad*) without *abhyás* (spiritual practice), how will those who are worshipping the stone or the metal images of *Krishna Maháráj*, wasting their time in service and attendance upon them, and are absolutely ignorant of *Sahaj Yoga* and *Sat Gur Bhakti*, ever reach that stage? Even as it is, of all worshipers from the *Gosháin* and the priests down to the *sáligráam* worshipers, there is hardly anyone who has true faith even in the image or the idol. All of them are really worshipping and inculcating the worship of the world, that is, of *Máyá* and its ramifications.

37. The same is true of the many places of pilgrimage. They were designed originally by the ancient sages to be used as places for *satsang*, for exercising charity, and as temporary retreats from the discords of the world. They have degenerated into fairs and festivals. Everybody goes there for enjoyment and pleasure, for general sightseeing, for meeting friends and buying souvenirs; there is not even a trace of prayer and worship. Such people should ask themselves how they can ever expect such pilgrimages to lead to emancipation? The same is true, more or less, of many fasts which have degenerated into festivals. These fasts were devised by the ancient sages for controlling the mind and senses and for keeping vigils, also for worship and *satsang*. The days of fasting are now spent in playing chess and draughts, in sleeping, and in eating dainty dishes and

fruits at the time of breaking the fasts.

38. Image worship was originally sanctioned as an aid to meditation and concentration; but this aspect of it was lost sight of later. Mere visits to the temple and offerings of garlands and water to the images were substituted for the original purpose. The priests turned all this into a source of income for themselves, and instituted dances and plays in the temples which were decorated for that purpose. The main object, which was *Satsang* or giving religious discourses, was lost sight of entirely. In order to please the worshipers, a variety of entertainments and temple decorations was introduced. Thus fasts and pilgrimages now lead to exactly the opposite results—so much so that if a person does not visit the sacred places, and at home also does not repeat the name of the Deity, he avoids many sins and evils. He is far better than those who go to such places, take exciting foods and drinks, indulge in pleasures, waste their time in useless pursuits, and then boast of having been to a place of pilgrimage.

Saints were moved with compassion at the degeneration of the times and such sad conditions of the people; and, although They found but very few who were true seekers, They instructed those few in the secrets of the Supreme Region, by both spoken and written words. All those who believed in Them, comprehended Their teachings and devoted themselves to the practice of the spiritual exercises taught by the Saints in their times, were taken to the Supreme Region. For the rest, the Saints left their *Báni* (recorded teachings) so that anyone who studied them carefully would realize the importance of Saints and seek a perfect *Sat Guru*, with a view to ultimate God Realization. Such people would then give up all *Karma* and *Bharam*; that is, they would dis-

card the worship of idols, waters, animals, trees, gods, incarnations, and put their firm faith and devotion in the Supreme Being Who is the Creator and above all, and try to have the *Darshan* (Vision) of His Holy Feet.

39. Names of some of the perfect and true Saints, *Sádhs* and *Faqeers* who manifested themselves during the last seven centuries are given below: *Kabír Sáhib*, *Tulsí Sáhib*, *Jagjíwan Sáhib*, *Gharíb Das Ji*, *Paltoo Sáhib*, *Guru Nának*, *Dádoo Ji*, *Tulsí Das Ji*, *Nábhá Ji*, *Swámí Hardás Ji*, *Surdás Ji* and *Raidás Ji*, and among the Mohammedans : *Shams Tabriz*, *Mauláná Room*, *Háfiz*, *Sarmad*, and *Mujaddíd Alif Sáni*. Their writings reveal their spiritual attainments.

40. One may recognize true Saints and *Faqeers* in this way. They always inculcate the realization of God within one's self and do not permit waste of time in image worship, pilgrimages or the reading of religious books; nor do They preach the worship of gods, incarnations and prophets. They teach only the practice of *Sahaj Yoga*, or the *Surat Shabd* method, excepting which there is no other way of realizing the True God, and inculcate attendance on and service to the perfect *Sat Guru* of the time, with love and faith. They develop love for the Supreme Being in the minds of the seekers and the devotees by weaning them away from their attachments of wife, children, wealth, honor and glory. They Themselves spend most of Their time in *Bhajan* and *Dhyán*, and insist upon Their disciples doing the same. They resolve all doubts, gradually lead Their devotees, to give up the religious and spiritualistic practices of the old times as well as the *isht* (worship) of all others excepting the One True God. By gradually severing all attachments, both internal and external, They enable the disciple to realize God in this very body—that is,

during this lifetime. But there is one condition : The disciple should not give up his *Sevá* (service) and *Satsang*. On the other hand, his love and faith should go on increasing from day to day, and he should continue his practice according to the directions of the *Sat Guru*.

41. According to *Vashisht*, there are eight types of bondages, as below :

1. Pride of family honor and respectability.
2. Pride of high caste.
3. Pride of exalted position or office.
4. Fear of public criticism.
5. Attachment to wife, children, wealth and property.
6. Partiality for false and shallow beliefs.
7. Hopes and desires, and love for the pleasures of the world.
8. Vanity or egotism.

42. If the Society of and service to any *Mahátmá* leads to the gradual loosening of the above mentioned ties, and promotes love and faith in the Feet of the Supreme Being, you may be sure that He will free you from such bonds by and by, and take you to the Supreme Region. There is no other reliable way of recognizing a Saint or a *Sádh*. It would be a great mistake and a folly to judge the Saints by the extent of conformity of their conduct and behaviour with descriptions in old scriptures, or to expect Them to perform miracles, or to test Them in any other way. It is not possible for an ordinary mortal, with his limited intellect and reason, to test the conduct and spiritual knowledge of a Saint.

One should first think of his own personal needs, and see how far the company and words of the Saint create a longing within him for God Realization. One

should go to a Saint in the spirit of true humility and should never try to display his cleverness before them, nor should one, with his imperfect intellect, judge Their ways and behavior or meddle in the same. The acts of Saints, even if apparently childish, are not without some underlying purpose for the good of humanity. Our intellect can't reach that height where it can truly perceive what is good or bad for us. For this reason, many people, on account of their ignorance and lack of understanding, criticize the ways of the Saints and so needlessly lose by keeping away from Them.

43. Saints do not desire that worldly people in large numbers should flock to their congregations. They want only those who are eager to realize God, to come to Them. They abhor the company of persons whose desires are all for the world. They do not generally perform miracles or display supernatural powers, for this would attract many worldly people and cause much inconvenience to the Saints and Their true disciples. However, one who truly believes in Them and Their teachings is shown real miracles within; that is, he is shown the light and effulgence of the Lord into Whose Holy Presence he is ushered. The Saints also pay special attention inwardly to all the affairs of the disciple. He then fully realizes the supernatural powers of the Saints and his love and confidence in them goes on increasing day by day.

44. Generally the poor and the needy frequent the places where the *Sant Sat Guru* establishes His *Satsang*. This is welcomed because the offerings of the rich disciples are utilized in charity to such people. *Saints* do not keep such offerings for Their own purposes.

45. When a *Sant Sat Guru*, by His *Mauj*, begins *Satsang* at any particular place, He deliberately behaves

in some respects in such a manner as to offend the worldly people or give them cause for complaint and hostile criticism. The reason is to prevent egotistic people from coming and meddling in Their *Satsang*. *Saints* keep no watchman or gatekeeper to prevent undesirable persons from coming. The adverse comment and criticism of Them by vain and worldly people serve to keep such people away for fear of public ridicule and taunts. A true seeker, however, will not care for the opinion of the world and he eagerly goes to the Saint, no matter what the world says.

Public criticism is a sort of test for finding out whether a person is a true seeker of liberation. It shows at once if a person is a true seeker or not. A person who is in earnest is not deterred by the taunts of the ignorant, or by worldly criticism. He will go to the Saints for the realization of his object, but an insincere person will not.

46. Observe the worldly man : Because he really loves the world, he will not hesitate to go anywhere, or to any person, however low, or submit to any sort of humiliation. For example, a high caste *Bráhma*n will not mind serving other castes or even knocking at the door of a sweeper if the latter can cure his children. Against his own belief, he will visit and worship the tombs of *Sayyads*, *Sheikh Saddoo* and others. He will even worship ghosts and evil spirits.

When people, to gain their worldly ends, willingly go against their religion and their established practices, and brave spiritual loss also, can the seekers after God Realization be considered sincere when, for fear of a little calumny or taunts of the ignorant, they fail to come to the Saints? That shows that they are not sincere and they have not suffered enough in the world, and do not

think it so much of an enemy that they should seek an escape from it. The thirst for God Realization is not so intense that they can ignore public opinion and the censure of society. Such people are not fit for *Satsang* of the Saints because they are not sufficiently in earnest to go to the Saints in all humility and get the medicine for their ills.

47. Be it noted that slander and criticism strengthen the faith of the disciples of Saints, and make them firm. If there were no slander and criticism, they would remain as they were—unproved. To put up with insult and slander is a mark of true love and none but true lovers and devotees are able to rise above the censure of the world. A Persian proverb says: "Censure and rebuke of the world act as a *Kotwál* (police officer) of the market of love. It removes its dirt and rust."

The world-loving *gurus* keep on friendly terms with the world and the worldly people, humor them in every way, wish for their honor and advancement, and take care not to offend their disciples, lest it should affect their own income and business. On the other hand, Saints who are the true and ardent lovers of the Supreme Being, do not like that worldly people should enter Their *Satsang* and cast their shadow on Their disciples. That's why They love slander and calumny. It plays the part of the watchman and keeps such people away from Them.

48. Be it also known that when anyone comes to Them, it is a way with the Saints to talk and dilate only on the *Satt Vastoo* (Abiding Reality), that is, *Sat Purush Rádhá Swámí*; and describe all others as inferior and impermanent. The ignorant and foolish look upon this attitude as a criticism of the gods, incarnations and prophets, and they call the Saints slanderers. They do

not stop to think that when the Saints speak lightly of *Brahmá*, *Vishnu*, *Mahádeva* and others, then Whom do They exalt and consider Supreme? If they exalt *Sat Purush* and *Param Purush Puran Dhaní Rádhá Swámí*, then it is but right and correct.

It is proper to praise Him Who is the Supreme and the Most Exalted Lord, and inculcate faith and belief in His worship and in His Holy Feet; for without it, the uplift and the redemption of the *Jíva* are not possible. How shameful to feel offended on hearing the praise of the Supreme Being and, as a result of ignorance and misunderstanding, to think ill of the words of the Saints instead of appreciating them, and to dub the Saints as slanderers!

49. The age spans of *Brahmá*, *Vishnu*, *Shiva* and others are given in the *Vedas*, *Shástras*, *Bhágwat* and *Puránas*. Even the incarnations have departed from this world. That clearly establishes the mortal nature of their bodily forms and of the bodies of *Brahmá*, *Vishnu*, and *Shiva*. When these bodily forms have been proved perishable, how can it be right and proper to worship the imitations of those forms and look upon them as immortal? If the devotees had found out the *Nij Roop* (real form) of the incarnation or god, and meditated upon that and took it as their ideal, they might have been benefited to some extent; but it is clearly wrong on the part of the people to worship the imitations of these forms, which would profit them nothing. And when the Saints try to do away with this practice, people, especially those who have made a trade of religion, like *Pundits* and *bhékhs*, out of their-egotism and ignorance, condemn the Saints.

50. If some one were to maintain that they revere that form and that place where the real form is to

be found—that is, the region from which the incarnations have descended, it would be quite correct. But still, one point has to be considered: Instead of worshiping that form or that region, why not worship and hold the Supreme Power as the ideal? It is He from Whom evolved the region which gave rise to incarnations. The method is the same in both cases and so is the labor involved, but the final results are substantially different. Hence, the Highest Region and the Highest Ideal should be worshipped. This is the *Isht* or the ideal of the Saints and that is what They teach.

That does not mean that we should harbor hostile and envious feelings towards the presiding deities of the lower region. On the other hand, even those whose goal is *Sat Purush Radha Swami* will have to contemplate on all those regions which come between, without which they could not be traversed. Before starting on the journey, however, the final goal, the Region of Ultimate Reality, and the worship of its Supreme Lord should be clearly grasped, and the distinctive features of every region should be understood, because there are many people in the world who lead one astray and create confusion in the mind.

Likewise, there are many who talk of God, *Parmeshwar*, *Parmátma*, *Brahm*, *Pár Brahm*, *Shuddha Brahm* and *Sat Nám*; but they do not possess even detailed theoretical knowledge of these regions and the intermediate stages through which they must pass on the way. Such persons are always confused because they do not know the presiding diety of which region they call *Brahm* or God or *Sat Nám*. But the Saints first teach Their disciples the distinctive marks of each region and then fix the Highest Region of *Sat Purush Rádhá Swámí* as their goal, and give practical instructions for traversing the Path. In this

way the devotee can reach his goal and also know all about the conditions prevailing in the various stages. If he does not get the knowledge and proper understanding (of these mysteries), the disciple will neither be able to develop true love for the Holy Feet of the Lord nor will he be able to make steady progress. He will not have strength enough to reach the final goal, and will very likely be deceived at some place or other on the way and stop there.

51. As for the incarnations and gods themselves not being the Supreme Power, it is sufficient to say that they first appeared in the world after the evolution of creation, during the second and third *yugas* (ages). They were not known during *Sat Yuga*, the first great cycle. It may then be asked, who was worshiped and through whom did the people reach the Supreme Region during that cycle? The worship of *Hiranyagarbha*, also known as *Pranava* or *Onkár*, was prevalent then. This fact is mentioned in the *Vedas* and *Upanishads*. Why, then, did people give up His worship and start worshipping images and sacred places. What holy place was worshiped during the time of *Bhagíráth*, before the Ganges appeared? In short, all these new forms of worship which are in vogue today had their origin in the second, third and fourth *yugas*. The real worship is that of the Supreme Lord, and this—according to the Saints—can be performed by all. The worship of incarnations and prophets began in those countries in which they were born. They are not generally known or worshiped in other countries.

52. That the incarnations and prophets in their own time, declared the deity of the region from which they came as the Supreme Being, described themselves as their messenger or their beloved, and encouraged

people to worship them or hold themselves up as their *Isht*, was not wrong. But this served the purpose of only those people who lived in their times. They bestowed the *Muktí* of that region upon them. But those who embrace their religion after their departure, without effecting any change in their mental and physical outlook, can never achieve redemption by this blind faith.

This also applies to the followers of the Saints. All those who came to the Saints, offered service and devotion to them and were instructed by them, became deserving of liberation. Those who came later and only adopted the (departed) Saints as their *Isht* or *Ték* (that is, had blind faith in them), and did not seek a living Perfect Guru or Saint, or Perfect *Sádh*, and did not practise the method prescribed by the Saints, they too, like the followers of other religions, would not be deserving of *Muktí*.

Like people of other faiths, some followers of Saints too have taken to the worship of images, holy places, books and scriptures, shrines, flags, etc. They did not know the *Nij Roop* of the Saints, the mysteries of Their region, the description of the way and the method of practice. Like other external worshipers, they put blind faith in shrines and scriptures, and missed redemption.

The real *Sant Panthí* (one who follows the path of the Saints) is one who practises according to Their instructions and, crossing the intermediate stages, reaches the Region of *Sat Purush Rádhá Swámí*, or starts travelling on that Path. Such a one will undoubtedly achieve true *Muktí* (liberation) one day. In short, it is impossible for any one to attain salvation by simply believing in or worshiping a Saint, prophet, incarnation or god, who lived in the past.

53. A true seeker should find out the perfect Saint or *Sadh* of his own time, and he should then go to this perfect Guru wherever He might be. He should understand that the worship of the living Guru implies the worship of all past incarnations, sages, Saints or gods. He must then offer love and whole-hearted devotion to the living Master, and achieve his objective through Him. Past kings, however just and munificent they may have been, cannot now bestow wealth, power or rank upon us if we sing their praises or extol their deeds. If we want these things, we must seek them from a reigning sovereign, otherwise we shall get nothing but confusion and perturbation. Maulvi Rum says, "When you accept the *Murshad* (*Sat Guru*), that includes both, God and prophet." That is, there is no difference between God and the Perfect *Sat Guru*, and that the *Murshad* or the *Sat Guru* includes God and the incarnations. If one is keen on God Realization, he should look for a *Sat Guru* among the Saints and *Faqeers*. It is not necessary that the Saints should wear colored robes. Those who have reached *Sat Lok* and realized their True Maker are called Saints, whether they live in a family or a life of renunciation. They may be *Bráhmans*, or belong to any other caste.

You cannot see the Lord anywhere in the world except within yourself, or within a perfect *Sádh* or Saint Who is the natural *Guru* of the whole world, and the seeker will see God only in these two places. He will find no sign of God in any image, sacred place or temple, in fasts or in all the four places of pilgrimage. Maulvi Rum says, "Within the *Auliyá* is the mosque where lives God to Whom all bow." That is, the mosque and the temple are within the *Mahátmás* (Great Souls), and whoever is eager to fall in obeisance to God or his

Maker, should do so there. It is also said that God said to the prophet, "I do not live in any place, high or low, except in the hearts of the true believers. Want'st thou Me? go and seek from them." In other words, God said to the prophet: "I do not reside in any particular place, either on earth or in heaven, but I do live in the hearts of my loving devotees. Whoever wants Me, should go and beg of them." Therefore, every true seeker should search for the living *Sat Guru*, get instructions from Him, and offer love and service and whole-hearted devotion at His Holy Feet. He will thus realize his goal in a short time.

It is also said in Sanskrit: "*Guru is Brahmá, Guru is Vishnu, Guru is Maheshwar and Pár Brahm;* therefore, obeisance to the *Guru*." Lord *Krishna* too has said in the *Bhágavadgítá* that any person who wishes to meet him and serve and love him, should offer that love and service to his *Bhagats*, *Sádhs* and loving devotees: "Service rendered to them will be service rendered to me, and I shall be immensely pleased. I love those who love my *Bhagats*. I do not live in the *Akásh Lok* or the *Pátál Lok* or the *Swarg Lok* or the *Baikunth Lok*, but I dwell in the hearts of my loving devotees."

54. The human form of the *Sant Sat Guru* is for the purpose of making Himself known. His real form is One with that of the Lord, as He is always enjoying the bliss of the Holy Presence of *Sat Purush*. A true seeker, so long as he does not realize the *Nij Saroop* (Real Form) of the *Sat Guru* or Lord within himself, should contemplate on the human form of the *Sat Guru* as that of the Lord Himself, and should have faith and love in His Holy Feet. When he is able to see the Real Form within himself, he will then become One with the Supreme Being in the Perfect *Sat Guru*, and thus achieve his goal. This

should make it clear that whoever has succeeded or will succeed, has done so and will do so through the service and love and *Satsang* of a living Master.

Past Saints, *Gurus*, incarnations, prophets or *devatás* cannot give us instructions nor can they manifest their real forms to us. A seeker cannot, therefore, cultivate true faith in and love for them. Even if one should have such faith and love, he would gain but little. Though his mind would be purified to some extent, the seat of his *surat* would not be changed—that is, there would be no elevation of the spirit. Even if some purity of mind is achieved after so much time and labor, the soul still remains at the lower stage, and even this purity of mind will not endure. The wheel of *Máyá* is moving at this stage. When it exercises its force, the devotee will have a fall, lose his faith and love, and will be entangled in sensual enjoyments and pleasures. Without winning the Grace and Mercy of a living *Sat Guru*, in service and *Satsang*, it is impossible for anyone to see the *Nij Saroop* (Real Form) or to overcome evil propensities.

There are many doubts and obscurities which a man may not even imagine he has until he comes into the presence of a living *Guru*. He may think he has overcome all doubts and obscurities, but when he attends the *satsang* of a living *Sat Guru*, he will realize how far he is yet removed from the final goal. Then his terrible ignorance will become apparent to him, and he will see how difficult it is to have true faith in the Lord.

In short, true devotion and realization are impossible without the assistance and grace of a living *Sat Guru*. Even the incarnations who came into this world had to accept a *Guru*. Even a *Gyáni* like *Sukhdev*, who had attained *Gyán* (true knowledge) while still in his mother's womb, could not progress without the instructions of a

Guru. Even *Nárad*, who could visit *Baikuntha* (Paradise) at will, did not have the power to sojourn there without first being instructed by a *Guru*. How then can an ordinary mortal tread on the Path of *Parmáarth* without the assistance and grace of a living *Sat Guru*?

55. Some persons believe the *Vedas*, *Shástras*, the *Granth* and other scriptures to be *Guru*. No doubt their study is very illuminating, but it would be foolish to depend entirely on their study and not search for a living *Sat Guru*. The secrets of spiritual practice, which can be learned only from a living *Sat Guru*, are not, nor can they be, mentioned in any scriptures. There are only vague references here and there, sufficient only to serve as testimony; the rest has been left to the *Guru*. The study of books can impart only theoretical knowledge, and cannot show the practical way to God Realization.

Books are only aids; their careful study enables one, to some extent, to regulate one's conduct and discriminate between what is right and what is wrong. A person who is sincere will follow what is right and give up the wrong; but without the grace of a perfect *Sat Guru*, it is impossible to control the mind fully and to do away with all lower impulses.

So long as the lower mind is active, the seed of both good and bad actions exists. What matters if the leaves and branches of the tree of evil fall away; the seed exists, and the branches and leaves will sprout again, and even fresh twigs will spring forth whenever nourished by the sensual pleasures and enjoyments of *Máyá*.

Thus it should be clear that the *Vedas*, *Shástras* and other books can be of help only in the discernment of right and wrong, or good and evil, afford some insight into the mysteries of the Supreme Being, and serve

as a guide to the seeker in finding a perfect *Sat Guru*; but books can be of no further help. Real knowledge of the Lord can be obtained only with the help of a perfect *Sat Guru*, and it is imperative that the seeker should find such a *Sat Guru*. Those who are content with only the teachings of departed Saints are not true seekers and shall not see Him.

56. A *Sat Guru* should be accepted only after thorough inquiry, and a perfect *Sat Guru* is He who, having access to *Sat Lok*, is One with the *Sat Purush*. He is called a Saint. When you find him, He will teach only the practice of *Surat Shabd Yog* and no other. He will reveal the secrets and give descriptions of the stages that mark the Way. He will insist on the elevation of the soul within, with the help of the *Saroop* (Form) of the *Sat Guru* and the Sound Current. His discourses and books also deal with these very secrets and the greatness of the *Sat Guru Sat Purush* and His *Shabd Saroop* (Word-Form). A description of the Path, detachment from the world, and love for the Lord will also be discussed.

But if a *Satsang* consists only of stories and legends of past heroes, and stress is laid on *vairág* (mere detachment from the world) without reference to the inner secrets or the methods of controlling the mind and elevating it, then, according to Saints, it is not true *Satsang*. *Satsang* means association with *Sat* (Truth)—namely, *Sat Purush*. Saints are embodiments of *Sat Purush*, and association with them is *Satsang*. Their works and discourses extol *Sat Purush Radha Swami* or His *Sant Sat Guru Form*, or the technique by which to reach the Real Region and to see the Real Form. They will also deal with love and faith in the Holy Feet of the Saints and in the *Shabd Dhun*. They tell of the joy which a devotee experiences during his spiritual journey, while travers-

ing the different regions. To listen to such discourses and to dwell on them, and to apply the mind and the *Surat* internally to Their Holy Feet—that is, *Shabd*—this is *Satsang*.

Old scriptures of every religion are throughout full of the praises of *Satsang*, maintaining that a moment's *Satsang* is sufficient to remove the sins of a million births and to save the soul from rebirth. Anybody who likes, may ascertain the truth of this statement in *Sat Guru's Satsang*—either by remaining at His Feet (in His Presence), listening to His discourses and having His *Darshan*, or by applying the mind and the *surat* to *abhyás* (spiritual practice) enjoined by Them. The application of such a test will establish the truth of the foregoing statements. The devotee will himself see how his association with the *Sat Guru* for a short time, coupled with the internal spiritual exercises, has benefited him.

57. It is a pity that nowadays most people hold in great esteem those who practise austerities such as sitting between fires, standing in water, sitting on pegs and nails, moving about naked day and night, and making a display of torturing the body in some other way. They deny themselves food, living on milk alone, recite from scriptures the whole day or the whole night, meditate in underground cells, reside in forest or hill, observe the vow of silence, or display similar hypocritical behavior. Their outward aspect seems wonderful and elicits praise, but a little conversation with them will betray their real motive. That will reveal for what purpose, or for gaining what pleasure they are acting in this way. Then the truth will be known, whether they are sincere devotees or only hypocrites.

Now, who is a true *Parmárthí* and who is a hypocrite and a self-seeker? The true *Parmárthí* is he who

does everything with the sole object of having the *Darshan* of the Supreme Being and winning His grace, that He may give him a place in His *Nij Dhám* (Real Home), so that he may have Perpetual Bliss and escape the pleasures and pains of *áwágawan* (coming and going—birth and death). He has no other desire in him. On the other hand, he is a hypocrite, and an impostor, and a self-seeker, who does everything with the ulterior motive of securing honor, fame, popular applause or approval, wealth, position, power, pleasures, etc. It does not make much difference whether he is scheming for the pleasures of this world or for the finer pleasures of *Swarga* or *Baikuntha* (Paradise), or *Brahm Lok*. The pleasures of the one place last for a short time while those of the other last longer. Whether a person is on earth, or in Paradise, or in the region of *Brahm*, he is still within the domain of *Kál* and *Máyá* and cannot obtain true liberation. He still has to undergo birth and death, and endure pains and pleasures.

Pointing to a black ant, Lord *Krishna* once remarked to *Udho* that it had incarnated many a time as *Brahmá* and *Indra* and other such high beings, but it was then merely an ant. If such high deities as *Brahmá* and *Indra* cannot escape the cycle of transmigration, how can a poor mortal, when he has kept their regions as his goal? People who are engaged in the practice of some form of *yoga*, pilgrimages to holy places, image worship, fasts, roaming about aimlessly, or engaged in the worship of sun, moon, *Ganēsha*, *Shiva*, *Vishnú*, *Brahmá*, *Shakti*, or incarnated *Íshwar*, cannot go beyond the region of *Íshwar* that is, of *Baikuntha* (Paradise). Such devotion will take them only to the region of the deity they worship. They will stay in these regions for a certain period and again take birth in this

mortal world, and be subjected to the cycle of transmigration. It is scarcely necessary to mention those who worship lower deities. They will simply enjoy the fruits of their devotions in this mortal world, in the form of some worldly greatness and pleasures or supernatural powers, and will then again be involved in *chaurási* (wheel of eighty-four).

58. You may come across many persons nowadays who call themselves *Brahm Gyánís* (Knowers of *Brahm*), and who regard themselves as superior to all others. *Brahm Gyán*, provided it is true *Brahm Gyán*, is really much higher than the practices mentioned above, but the knowledge acquired by reading books is merely theoretical. It can never confer salvation.

It is stated in the books of spiritual wisdom that so long as the mind and its impulses are not absolutely overpowered, there can be no knowledge of the Reality or the Supreme Being, and this is not possible without practising *yoga*. Consequently, so long as *yoga* is not practised, all such knowledge is merely book knowledge that any educated person can claim. Wherein lies the superiority then? And in what sense were the mind and desires controlled ?

If you ask a self-styled *Brahm Gyáni* by the practice of which *yoga* he acquired *Gyán* (Knowledge), he is offended. Some say that they practised *yoga* during their previous incarnation. If this were true, at least some recollection of that *sáadhaná* (practice) should be there; for there is no difference between *Brahm* and *Brahm Gyáni*. It is said in both Sanskrit and Arabic that the Knower of *Brahm* becomes *Brahm* himself, or, he who practised *faqar* (*yoga*) became *Allah*. A *Gyáni*, or a *Sufi*, then should be aware of all states and conditions. But *Brahm Gyánís* of the type referred to, do not even know how they are

using their own minds and senses. It appears to be a great blunder on their part to call themselves *Gyáni* or *Brahm*, under such circumstances. Such persons must meet the same fate as other worldly-minded people—that is, return to the wheel of eighty-four (transmigration).

59. *Gyánis* of the past, such as *Vyás*, *Vashisht*, and *Ráma* and *Krishna*, were all *Yogishwar Gyánis* and had the inner light. They had mastered the four *sádhanás* (practices) of *yoga*, and, accordingly, imposed the condition that no one could be a *Gyáni* until he had completed these four *sádhanás*; in fact without having completed them, he was not even entitled to the privilege of reading books of inner spiritual knowledge. The four *sádhanás* are :

- I. *Vairág* (Detachment)
- II. *Vivék* (Discrimination).
- III. *Khat Sampatti* (six types of riches), which are :—
 - (i) *Sama* (Balance, Equanimity)
 - (ii) *Dama* (Self-restraint)
 - (iii) *Uparti* (Freedom from ceremonial worship, indifference)
 - (iv) *Titikshá* (Patience)
 - (v) *Shraddhá* (Faith)
 - (vi) *Samádhántá* (Deep Meditation)
- IV. *Mumuksh tá* (Longing for Emancipation).

Gyánis of today do not appear to possess any one of these qualities. They look upon leaving one's home as *Vairág*, and reading the scriptures they consider as *Vivék*. In like manner, because they can endure thirst and hunger, are able to withstand inclement weather such as excess of heat and cold, and because while reading the scriptures, they are able to control their minds and senses to some extent, they believe that they possess

the *Khat Sampattí*. Association with *Gyánís* and reading and teaching from spiritual books, they consider as *Mumukshatá*. When this is the extent of their understanding, what can one say of them? Their ignorance is pitiable. They say that they have renounced the world but they are so keen on going about the country and visiting shows and fairs, holding *Bhandárás* for the sake of fame, displaying their own banner and gathering followers around it, that they humble themselves before ordinary householders to collect money for the *Bhandárás* and the expenses of the railway journey, and amass riches by collecting money from wealthy people and ruling princes, and still call themselves *Vairágís*. That shows that they have no idea what *Vairág* is. They are eager to read and teach from the scriptures, and one wonders what type of *Brahmánand* have they got, which has not brought about the slightest change in their minds. If you question them, they reply that they do all this for *upkár* (for the good of others). Such a reply betrays their ignorance of what *upkár* really means.

A *Gyáni* should be competent to lead men to salvation. Freeing men from bondage and leading them to the region of *Moksha* or *Muktí* (Liberation) is *upkár*. To educate people and make them egotistic, or to feed them, or to build temples and *dharmsálás*, or lay out public gardens, or start free kitchens, this is not *Upkár* (*i.e.* in the true sense). Rich people and ruling princes are meant for this type of *Upkár*, and not *Brahm Gyánís*.

Brahm Gyánís should free men from the bondage of mind and senses and make them realize their own *nij saroop* (know themselves), and so remove all pains and miseries and spare them the pains of births and deaths. But they are themselves helpless. How can they liberate others when they have not liberated themselves?

Possibly poverty, or desire for indolent living, or some calamity or family discord induced them to give up their home life and join the so-called Holy Order, so that they might obtain free food and clothes, and might be honored and revered. When they somewhat succeeded in this, they began to look upon themselves as superior beings, or even as *Brahm* himself. In order to come more into prominence, they start collecting money from people and to use it for carrying on business, or put it on interest. They attract *sadhus* in fifties and hundreds and feed them so that they might get service from them, and use them as their escorts and followers when, after borrowing horses, elephants, palanquins, banners and kettle-drums from here and there, they ride in miles-long procession. Now it is a point to consider if such people, whose minds are full of such ambitions, can be *Brahm Gyánis*. When their desires are realized, they are mighty pleased and feel very elated, fling taunts at others, and call themselves *Mahátmás*, *Pundits*, *Mahants* and, with the help of the householders, try to impress the rival groups with their possessions and pomp and show. They are lost in pride and vanity, and are so entangled in mind and *Máyá* that they cannot come out. If their shortcomings are pointed out, they get angry and come down upon such people, calling them unbelievers and lacking in devotion, and such bad names.

60. What difference is there between such *Gyánis* and those who worship images and sacred places? The latter are ignorant but are willing to listen if someone explains things to them, and are therefore, better than the *Gyánis* who deliberately run after *Máyá* and if anyone tries to convince them (that they are in error), they call him ignorant and jealous and pay no

attention to him. The reason (for the two classes acting in this way) is that neither of them met a perfect *Sat Guru*. If they had come across a *Sat Guru*, He would have made them practise *Surat Shabd Yoga* and instructed them in *Bhakti Márg* (Path of Devotion). Then everything would have been automatically revealed to them; that is, first their minds would have been purified, then they would have been blessed with the gift of *Prém* (Love), and then they would have got *Darshan* of *Sarooop* internally and enjoyed its bliss. Then they would not harbor desires for the enjoyments of this mortal world, and would be above the worries and disputes in which they now appear to be entangled.

61. The same is true of those householders who associate with such *Gyánís*. They call themselves *Brahm*, but their conduct and dealings with people are no better than those of ordinary men of the world. They are puffed up with the superiority of their own understanding and knowledge, and this vanity is the root of all evil. Whoever entertained *ahankár* (became egotistic) had a fall. All such persons and their teachers, the *Bhèkhs* and the *Pundits*, are within the orbit of *Kál*, *Karma* and *Máyá*, and will have to bear the consequences of their actions. This way they cannot earn *Muktí* (Liberation).

62. Education is wide-spread these days and, owing to the development of intellect, external forms of worship appear to be shallow and worthless, and there is no doubt that they are all useless imitations. But people don't seek such *Upásná* and *Abhyás* (Meditation and Practice) which involve control of body and mind, nor are they willing to endure such labor and hardship. Hence, educated persons of all creeds believe in and like to follow *Gyán Mat* (Path of Knowl-

edge), and are fast becoming (so-called) *Gyánís*, *Sufís*, or *Brahm Gyánís*; but they will not test the real state of their minds, nor would they have it tested by others.

Consider carefully how the final stage of *Brahm* can be reached so long as passion, anger, greed, attachment and egotism still control their minds. If *Brahm Gyán* (knowledge of *Brahm*) consisted only in reading and mastering two or three scriptures, it would not require much effort to become a *Brahm Gyáni*. Any person with some education and intelligence could gain this type of knowledge without much trouble or effort. But the inner purity which results from the control of mind and senses is something quite different. It is not possible to attain it without the practice of *Yoga*.

63. If you ask such *Gyánís* to devote themselves for some time to sitting in meditation and to contemplate their *saroop* (form), their restless minds will not let them do so for a moment. By the practice of *Surat Shabd Yoga*, according to the instructions of the Saints, they would have tested themselves and discovered the restless character of their minds. They do not know what *Surat Shabd Yoga* is, nor are they eager to perform *Yoga*. They do not even think it necessary. And what is the *Abhyás* (Spiritual Practice) that some of them perform? To read and ponder over what is given in the scriptures, to think themselves detached from everything: "I am not mind; I am not senses nor any worldly goods; I am distinct from *máyá*, unborn, undefiled; I am such and such and such." This mental repetition they consider *Abhyás*, and mistake a little steadiness of mind, resulting from this thinking, for *Atmánand* (Spiritual Bliss). Such bliss was enjoyed even by *Sheikh Chillí* when, during this soliloquizing, he

pictured that he was the ruler of a particular country, had got a fine palace resplendent with all sorts of pomp and show; but when he opened his eyes, there was nothing.

64. On careful consideration, the above seems to apply to these *Gyánís*. They call themselves *Brahm Saroop*, and *Sat-Chit-Anand* (Truth, Consciousness, Bliss), but fly into a rage when somebody talks to them unpleasantly or tauntingly. When they hear of or see anything pleasing, they are willing to look at it and even try to obtain it; they are pleased if anybody praises them and get offended if anybody talks ill of them and are ready to quarrel with him. Owing to the restlessness of their minds, they can't stay at one place or in one country. Had they enjoyed true bliss, this would not have been their plight. They would not have wandered from door to door to beg money in order to attend fairs and shows, and roam about with worldly people at sacred places and temples.

When a person who has no money obtains a few thousands, he invests it in business and works peacefully at one place. A person who gets a job does not worry to find another one, but keeps happy in the performance of his duties. What sort of *Brahm Gyánís* are they who identify themselves with *átmá* and *Brahm* and still lack even as much bliss of *átmá* and *Brahm* as would make them stay at one place even for a few years and enjoy that bliss, and not roam about in different countries and interest themselves in houses, gardens, fairs, shows, etc.? These things show that their knowledge is merely book knowledge or superficial knowledge and not the real knowledge, and they haven't got even a particle of that *átmánand* and *Brahmánand* which they extol so much.

65. Real knowledge consists in beholding *Brahm* face to face. The resulting bliss makes one scorn the lordship of seven kingdoms not to say anything of domestic pleasures, but only if one gets that bliss. According to Saints, *Brahm* is the name of the *Laksh* (Invisible) form of *Ishwar*, which form is *Máyá Sabal* (with matter); but the *Vedántists* call this *Laksh Saroop* of *Brahm* as *Shuddh* (Pure) (*i.e.* *Shuddha Brahm*) and call the less pure or the *Ishwar* form as *Vách* phenomenal and *Máyá Sabal*. But the Saints, Who go beyond these forms, say that both forms are *Máyá Sabal*. In one form *Máyá* is vividly manifested, and in the other, that is in *Laksh*, it is subtle and hidden.

66. It should be noted that all incarnations of the higher order, *Yogíshwar-Gyánís*, *Devatás*—and prophets and incarnations of the lower order came from either the *Laksh* or the *Vách Saroop* of *Brahm*. Worshipers of either of these two forms of *Brahm*, therefore, do not go beyond the jurisdiction of *Máyá* and *Kál*, and thus cannot escape the cycle of births and deaths.

67. The Path of *Sant Sat Guru* is the highest, and inculcates the worship of the true Lord, *Sat Purush Rádhá Swámí*, Who is beyond *Brahm* and *Par Brahm*. By worshiping Him, the devotee may cross the limit of *Máyá*.

A true *Sádh* goes up to *Daswán Dwár*, also known as *Sunn Pad*. He alone is *Yogíshwar-Gyání*. Whoever has not reached the stage, is not a perfect *Sádh*. Anyone who desires true emancipation should have the *Isht* (Ideal or Goal) of the Saints, that is, *Sat Purush Rádhá Swámí*. The Supreme Lord Himself has revealed this Name, *Rádhá Swámí*. Whoever obtains the secret of this Name and putting his faith in *Rádhá Swámí*, repeats this Name according to the instructions of the Saints;

that is, repeats internally or mentally, or listens to the Inner Sound, will surely be redeemed. This he will realize within himself after a few days of *Abhyás*.

68. It has been mentioned previously that all incarnations, *Yogishwar-Gyánís*, prophets, *Yogí-Gyánís* and others came either from *Daswán Dwár*, or *Trikutí*, or *Sahasdal Kamal* and that the four *Vedas* were revealed at *Trikutí* by *Nád* or *Pranav*—and that gods such as *Brahmá*, *Vishnu*, and *Mahá Dev* originated from below *Sahasdal Kamal*. Their status is, therefore, much lower than that of the Saints and of *Sat Purush*, Who are superior to all of them. They are all subordinates to Saints, but the Saints are subordinate only to *Sat Purush Rádhá Swámí*. It is for this reason that the scriptures of the Saints are superior to the *Vedas*, *Shástrás*, the *Qurán* and the *Puránas*. These latter comprise rules and instructions for the regulation of society. They are primarily devoted to *Privrittí*, with the continuation and maintenance of the world and its economy, and deal only briefly with *Nirvrittí* or Salvation. But the books of the Saints are devoted to the real object of *Nirvrittí* or *Moksh*. Their sayings and Their writings are therefore superior to all revealed books, and herein lies the greatness of the Saints because they talk only of *Nirvrittí* or Salvation, while the others talk of both, *Privrittí* and *Nirvrittí*, but more of *Privrittí*.

The *Vedas* and all other revealed books originated from the region which gave rise to the three *gunas*, the five *tattwas*, and *Máyá* or Nature. The sayings of the Saints come from that region where there is not even a trace of *Máyá*. Therefore, they talk only of *Nirvrittí*, while the others talk of both, salvation and the world. In the *Vedas*, eighty thousand *shlokas* (couplets) are devoted to rituals alone, that is, to *Privrittí*—sixteen thousand

shlokas to *Upásná*, that is, to meditation and worship, and only six thousand *shlokas* deal with *Nirvritti* or real knowledge (literally: returning or going back). The same is true, more or less, of the *Qurán* and other revealed books. They are full of historical material and touch but lightly on methods of spiritual exercises and God Realization. Even Lord *Krishna* told *Arjuna* to go beyond the *Vedas*, which are associated with the three *gunas*—that is, to reach the region which is above that of the *Vedas*. The *shloka* says: “The *Vedas* deal with the three *gunas*—be thou above those three *gunas*, *Arjuna*.” It is said that so long as a person is entangled in *Karma* and *Dharma*, which is the *Upásná* prescribed by *Varnáshram Dharma*, he is a slave of the *Vedas*—that is, he has to follow the *Vedas*. But, once he crosses the region of *Máyá* and the three *gunas*, his feet are on top of the region of the *Vedas*—that is, he becomes the maker of the maker of the *Vedas*, is superior to them, and his commands are superior to the commands of the *Vedas*. A *shloka* in the *Qurán* states: “Perfect Muslim *Faqeers* are not bound by the *Shará* or the law of the *Qurán*. Rather, their commands supervene the commands of *Shará* (Muslim Religious Law).”

69. This is the saying of the Saints and other true and perfect lovers of God, who have reached *Sat Lok* and become one with Him. From there they behold innumerable worlds and *Brahms*, each with its own *Brahm*, *Íshwar*, *Máyá*, *Shaktí*—that is, the god and power of the worldly people. Incarnations, *Brahmds*, *Vishnus*, *Shivas*, gods, prophets, *auliyás*, *qootubs*, angels, *yogíshwars*, *gyánís*, *rikhíshwars*, *muníshwars*, *siddhas*, *yogís*, *Indras* and *gandharvas*. How can the Saints obey the commandments of such deities, incarnations, prophets and gods, or even look at them?

Each *Trilokí* (aggregate of three worlds) has its own separate Lord who is called *Brahm*, *Ishwar*, or *Máyá Sabal*, and is located respectively in *Trikutí* and *Sahasdal Kamal*. The Supreme Region, that of *Sat Purush Rádhá Swámi* has created myriads of *Brahms* and *Íshwars*. Only Saints, and none other, have reached that Supreme Region. But, whosoever firmly believes in Their Teachings and loves Them, and attends Their *Satsangs* or Discourses, out of Their grace and mercy, They free him also from the clutches of *Máyá* and take him to the Feet of *Sat Purush Rádhá Swámi*.

THE END OF BOOK I.



BOOK II

THE SAR BACHAN

Some Of The Sayings Of Huzur Radha Swami Sahib Reduced To Writing For The Benefit of Satsangis

1. It is a pity that no one seeks a *Sat Guru*—although the *Granth Sáhib* emphasizes everywhere, almost in every couplet, that one should seek a *Sat Guru*. All waste their time and energy in scriptures and pilgrimages.

2. Devotion to the *Sat Guru* is most essential. He who loves the *Sat Guru* will eventually obtain all that he seeks. One who seeks only *Nám* and *Sat Lok*, but has no love for the *Sat Guru*, will get nothing. Love for the *Sat Guru* is of first importance. It detaches us from all bonds.

3. We should constantly subject ourselves to introspective examination to see whether or not we have been able to control our passions of lust, anger, etc. If not, we should go on with our *Abhyás* (spiritual exercises), and should not enter into useless talks and discussions with others. Keep this advice even in mind.

4. *Sat Guru* says, the relation between me and the disciples is purely for the sake of *Parmáarth*. I cannot associate with those who are given to the evil impulses of the mind.

5. *Karma* (action, rites and ceremonies); *Upásná* (worship, in the esoteric sense); *Gyán* (knowledge); and

Vigyán (knowledge in the esoteric sense) are the four stages; and none of them can be attained without the help of a *Sat Guru*. A perfect *Guru* will instruct the disciple in these qualities according to his deserts. An impostor, on the other hand, instructs the disciple according to what seems pleasing to the disciple. Such instructions spell no good. In fact, they are injurious because such a disciple becomes incapable of anything else.

6. When *Kabir Sáhib* explained the Truth to *Brahmá*, he became eager to search for *Sat Purush*, but the was misled by *Kāl*. How then can an ordinary mortal seek *Sat Purush* without the help of a *Sat Guru* ?

7. The *Sat Guru* says that the testimony of the Lord can be given if there be a *Bhakta* with sufficient love and devotion. Nobody has sufficient love or *Bhaktí* (devotion) to deserve testimony. What you are doing is merely imitation. But worry not. Such is the *Mauj* this time, and even thus, all shall be taken across.

8. Love is essential for both, *Karni* (effort) and *Saran* (unqualified submission). Without love, neither of the two is possible.

9. There is *ghee* in milk and fire in wood. But milk cannot serve as *ghee*, nor wood as fire, so long as those qualities are not developed. In the same way, if we claim to be *Brahm* when he is not manifest in us, it is a lie.

10. Devotion to the *Guru* comes first. Without this, nothing will be accomplished. Perfect and sincere *Gurbhakti*, though it be difficult, is absolutely necessary.

11. The Lord is within you, like the fragrance in the flowers. The flower is visible, but not the fragrance; yet it may be detected by the sense of smell. Likewise, he who possesses the real knowledge which the *Guru* imparts is able to realize God within himself.

12. You do your *Bhajan* much in the same way as the bullock of the oil press, who walks the whole day and thinks he has traveled twelve miles but still remains in the house. The mind within you is like this bullock. It goes through the spiritual exercise, but does not go up. The idea that you devoted two hours to *Bhajan* (spiritual practice) only develops *ahankár* (egotism, pride) but no bliss is experienced. If the bliss were experienced, there would be no *ahankár*. But you cannot have pure bliss so long as you do not go beyond *Trikutí*.

13. All have the right to *Bhaktí* (Devotion), but they are not fully qualified even for *Bhaktí*. There is no harm in following the Path of *Bhaktí*, as the Lord loves that attitude of mind and nothing else is so dear to Him as *Bhaktí*—but *Sat Guru Bhaktí* is the only kind that is acceptable and pleasing to Him.

14. A camel driver holds the nose string of only one camel in his hand. But that camel is followed by thousands of other camels. In the same way, there is only one *Gurmukh*, but by His grace, many others cross over.

15. *Satsang* is like the *Páras* (Philosopher's Stone). Just as iron is changed into gold by mere contact with it, those who sincerely follow *Satsang* are turned into the gold of immortal life. But a hypocrite with mental reservations, in spite of *Satsang*, remains the same iron as before. *Satsang*, however, is *Páras* all the same.

16. It is not proper for *Satsangís* to fly into anger at the time of *Séva*, as they sometimes do. That is the way of worldly people *i.e.* to become angry when crossed in their purpose. If *Satsangís* behave in the same way, they are no better than others. They must cultivate the habit of forbearance. Anger is the instrument of

Kál. Do not let it enter into you. If someone is obstinate or overbearing you should forgive.

17. It is easy to hear and understand; but if you hear and understand only superficially and do not let it enter into your hearts, it is useless. If it enters our hearts it will be reflected in our conduct too. It is a rule that what is within is reflected outside. *Satsangís* should always, therefore, be very discerning; and they are, as a rule, discriminating at all times because they are always under the guidance of the *Sat Guru*. In fact, without keeping the *Sátgur Swámi* always in heart discrimination is not possible; that is, without a Helper the mind who is your enemy will stand in the way of correct discrimination. It behooves you, therefore, to keep the *Shabd* and the *Satgur Swámi* in your mind always. Never forget even for a moment.

18. Man has been hankering after worldly things throughout all his lives. If he were to have a similar desire for *Parmárh* (spiritual gain), only then would he attain something.

19. This world, which is a wildness, has been mistaken for a residence; and its good things which are all perishable are taken for true and real, while that which is actually real is altogether lost sight of. How, then, can this *Jiva* prosper and take to *Satsang*?

20. Really, the *Jiva* is not entitled to *Satsang* (to sit in the presence of a Saint). Only after attending the *Satsang* for some time would he be worthy of sitting here. However much you may try to explain, he would still insist on showing his cleverness and bringing in his own arguments. *But this is the Path of Love and not of intellect*. How can *Prém* (love) be developed without *Satsang*? *Kál* stands in the way of people coming to *Satsang*. Thus the *Jiva* too is powerless and can't help.

21. You should love the Saints as fish love the water. He who loves Them in this way is beloved of Them, and he alone gets detached from the world.

22. Let the mind and the *Sat Guru* stand before you. If you obey the *Guru*, you overpower the mind; but if you follow the mind, you turn your face away from the *Guru*. Whoever has the pain of love will choose to follow the *Guru*, but one who has no fear (*i.e.* of offending the *Guru*) will be carried away by the currents of the mind.

23. Mere reading and memorizing the *Báni* (Teaching) of the Saints will avail nothing so long as the teachings are not translated into action. Make the *Bachans* (Discourses) that you hear, the rule of your life; otherwise what you hear and understand will be useless.

24. The *Jívas* of today (people nowadays) have not one-fourth as much love in the feet of the *Sat Guru* as they have in fasts, pilgrimages and idol worship. That is why there is no change of heart in them. Their hearing of discourses, repetition of Names, and *Darshan* are all superficial. If they were to find a perfect *Sat Guru*, He would turn all their senses inward. No one except a *Sat Guru* has the power to send them in.

25. Not till you have firm faith in the living *Sat Guru* will you escape *Chaurási* (Transmigration). If you are a traditional believer in the Saints of the past and have blind faith in them but have no love for the *Sat Guru* of your time and do not act upon His words, you will not escape the cycle of births and deaths. The Saints who lived in the past have also laid down that success will be achieved only by taking refuge in a perfect *living Sat Guru*.

26. The mind, intoxicated by the passions as it

is, can be controlled only by a person who has sincere longing to see the Lord. An elephant in rut roams about unrestrained in the forest and nobody can stop it. But under the goad of the elephant driver, the same mad elephant is tamed and is used by the king for riding and thenceforth lives in comfort. Likewise, only the *Gurmukhs* (those who are guided by the *Guru*) will be admitted to the mansion of the Lord; while those who are without a *Guru* will go through the cycle of births and deaths. Hence, one should strive to the utmost to attain *Gurmukhtá*. But the *Guru* must be perfect.

27. Whatever we (Saints) say and teach is according to the fitness of the people. Nowadays there is hardly anyone who may be fully deserving. Those who are reputed to be great *Parmárthís* admit hundreds of disciples and, irrespective of whether they are householders or ascetics, turn them into *Gyánís* by teaching them "*Vichármálá*" (name of a book on Vedanta). Such teachers and their disciples are all subject to error and doubt, and gain nothing but pride. The present followers of *Guru Nának* are no better. They keep the *Granth Sáhí*b wrapped in cloth, like a bundle, prostrate themselves before it in adoration, and perform the *Arti* Ceremony (Lamp Waving Ceremony) before it. They have been doing so for a long time, but never did the *Granth* say. "Peace be upon you and Name within your heart". They never stop to consider that the *Sat Guru*, Whose praises are sung in the *Granth Sáhí*b, should be sought by them. They do not act upon the injunctions of the *Guru*, given by Him for all times.

Just think, where was the *Granth* when *Guru Nának* appeared? He must have taught people by word of mouth. Evidently no *Granth* can make a Saint. Saints do not depend upon scriptures for They have the power

to make Saints and to write *Granth*s (scriptures) whenever they like. Many there are who have read *Granth Sáh*ib hundreds of times without understanding its contents. Such reading is useless. It is imperative to seek a *Sant Sat Guru* Who may remove all error and doubt. There is no other way to escape the cycle of births and deaths.

28. The *Satsang* of the Saints is such a *Kalpataru* (wish-granting tree) that it eradicates all desires. It is said that a *Kalpataru* fulfills all desires, but nobody has ever been able to find one.

The society of the Saints is the real *Kalpataru*, and should therefore be resorted to repeatedly. If one is not able to go to the *Satsang* of the Saints frequently, let him go whenever he can; but he should be sincere. A hypocritical attitude will do no good.

29. Just as a diamond will pierce a pearl but not a stone, so the discourses of a Saint will affect only the deserving. Others derive no benefit. However, if even the undeserving constantly attend *Satsang*, they would finally become fit and deserving. But there is a snag here in that it will not be possible for them to stay in the *Satsang*.

30. In the beginning there was *dhundhukár* (misty chaos). The Lord *Purush* was in *Sunn-Samádhi* (absorbed within Himself). Till then there was no creation. When His *Mauj* surged, *Shabd* became manifest and brought into being the whole of creation; first the *Sat Lok* and then, by the *Kalá* (Emanation) of *Sat Purush*, the three worlds and all the rest of creation were brought into being.

31. *Pár Brahm Parmeshwar* is present in everybody, but he cannot take anyone out of this world. Instead of taking us out, he is every day entangling souls more

and more in this world. But when the same *Pár Brahm Parmátmá*, in the form of *Sat Guru*, instructs souls, He is able to deliver them from the bondage of this world. Alas, men are so blind that they will not take to this form of the Lord! The Supreme Being has ordained that He will meet only him who comes to Him through the *Sat Guru*, and without the *Guru*, no one may enter His Court. Someone might ask why the people do not believe in the words of the Saints. The reason is that they have neither fear of the Lord nor eagerness to see Him. He who entertains fear of the Lord will also be fired with zeal to meet Him. Fear comes first.

32. The *gurus* of today accept disciples; but, instead of asking them to love their *guru*, they encourage pilgrimage and idol worship. But what can they do? If they themselves had practised *Gurbhaktí*, then they would ask their disciples also to do the same. Such *gurus* are not fit to be called *Gurus*.

33. He who longs to attain *Parmáarth* (Spiritual Uplift) and has fear of *Chaurási* (Transmigration), should first of all take to a perfect *Guru*. The *Antahkaran* (mind) will not be purified without love for the *Guru*; neither will *Nám* benefit until the *Antahkaran* is purified. A farmer first ploughs and prepares the land, and then sows the seed. Seed sown in unprepared soil yields nothing. The soil of the heart is prepared by devotion to *Guru*. Without love for *Guru*, *Nám* will be of no avail. But people nowadays recite *Nám* at home without having recourse to a *Guru*. Such people fail to get either. They will get neither the *Guru* nor the *Nám*, for *Nám* is in the hands of the *Guru*. When love for *Guru* has not been cultivated, how can *Nám* be obtained?

34. All the gods, from *Brahmá* downward, and all the incarnations, from *Ráma* and *Krishna* onward, rank

lower than the Saints, while Saints rank highest of them all. They are only ministers and executives while the Saints are Kings.

35. *Satsang* comes first. Those who remain in *Satsang* receive many benefits. A stone which remains in water keeps cool although the water does not penetrate it; still it is better than the stones outside the water. Likewise, the worldly people come to the *Satsang* and are not affected by it, but this does not matter. Anyway they are better than the out-and-out worldly people. In course of time they will begin to accept the influence.

36. So long as there is life (lit: so long as you breathe) you should go on with *Gurbhaktí*. Devotion to *Guru* is devotion to God. This should be done without asking anything in return. He is all-powerful and will bestow on us anything He likes, when He sees us fit.

37. *Sat Guru* is pleased with humility. If humility is genuine, then one need not worry either about the restlessness of the mind or about the provisions for the journey. Such a one should firmly take refuge in the *Sat Guru* and rely on His protection. Then his boat will cross over to the other side.

38. Those whose knot between *Jar* (Matter) and *Chaitanya* (Spirit) is still intact, are subject to *Kám*, *Krodh*, *Lobh*, *Moh*, *Ahankár* and display *Sheel* (Continence), *Chhima* (Forbearance), *Santokh* (Contentment), but it is superficial. Inwardly, they enjoy the passions, whereas those who have untied the knot between matter and spirit do not feel the slightest touch of *Kám*, *Krodh*, *Lobh*, *Moh*, *Ahankár*.

39. The Lord is always with us all and puts up with our conduct, both good and bad. Wherever He wishes, He will prevent one from misbehaving. Nobody will heed another's advice. Then why hurt others?

There is no harm however in giving advice to those who have faith and confidence in you, and such alone will accept advice.

40. *Karmís* (those devoted to ritualistic observances), *Sharáís* (followers of *Shar'a* or Mohammedan religious law) and *Gyánís* (Intellectuals or *Vedántists*) will never believe in what the Saints say. They are subject to worldly desires and given to intellectual pleasures; in fact, they should not come to the *Satsang* of the Saints. This is applicable to all who belong to the Orders of *Nirmalás*, *Sanyásís*, *Gyánís*, *Vedántís*, *Nihangs*—to those who believe in idol worship and pilgrimages to sacred places; also to those who are slaves of the *Vedas*, *Shástras*, *Puránas* and *Qurán*, but have no desire to obtain real spiritual advancement. They will only be a source of trouble to the Saints because they are not in search of a *Sat Guru* and are just dogmatic believers.

41. Three things alone will lead to salvation in this age of *Kali Yuga*.

1. Surrender to a perfect *Sat Guru*.
2. The Society of a Saint.
3. *Simran* (Repetition) and listening to the Holy Name.

Everything else leads to worry and confusion. Time spent in anything else besides these three things is time wasted.

42. The *Jíva* (human Soul) was sent into this world to see the show of life; but when he came here he became completely absorbed in the show and lost all recollection of the Lord, like a child who goes out to see a fair, holding on to his father's hand, but lets go the father's hand and is soon lost in the crowd. Now he is no longer able to enjoy the fair, nor can he find his father and wanders from place to place; but those who

hold on to the hand of a living *Sat Guru* make the most of this world, and attain *Parmārth* (spiritual benefit) too. Those who are not devoted to a *Sat Guru* wander restlessly from place to place, and after death also are driven into the cycle of birth and death.

43. If you wish to enjoy the bliss of the Divine *Shabd* in this world, you should eat only one meal a day(*). If you eat two or three times a day, you will not be able to enjoy it at all.

44. Only that life is useful which is spent in the service of the *Sat Guru* and devotion to the Lord. That wealth alone is well spent which is spent in the service of *Sat Guru* and *Sādhs*. Those alone are sons and relatives who keep company with one in *Parmārth* (spiritual life).

45. He who has faith in and love for the *Sat Guru* will contact the *Shabd* too; but he who has no faith in *Sat Guru* will be without the *Shabd* also.

46. The roots of lust, anger, greed, attachment and vanity, and the dross of desires are within the *Antahkaran*. Devotion to the Guru alone will remove this dirt and foster love. When love is engendered, our purpose will be accomplished.

47. The disciple should cease to look to anybody else except the *Sat Guru*, and should put his reliance entirely in Him. If the disciple fails to do this, *Sat Guru* will Himself take hold of him; but this would be rather hard on the disciple.

48. Service of the *Chaitanya* (Living or Conscious) will lead to Life, and service of the *Jar* (Lifeless or Unconscious) will lead to inertness. All except the *Sat Guru*

*These instructions are meant for those who wish to devote themselves almost entirely to the *Shabd* practice and do not have other worldly duties to attend to; but when the disciple is enraptured with the divine sound, the physical needs of the body, such as hunger, thirst, etc. are automatically reduced to a minimum.

come under the classification of *jar* (inert). Only the *Sat Guru* is *Chaitanya* (Awakened) in this world. Therefore, all those who seek their own good and wish to be one with the *Chaitanya*, should devote themselves to the service of the *Sat Guru*.

49. *Gurmukhtá* (devotion and surrender to the *Guru*) comes first. *Nám* follows after. Without *Gurmukhtá* you will never get *Nám*. All should, therefore, strive to become *Gurmukhs*.

50. People who waste the whole of their lives in the entanglements of the world go alone when they die. They are followed to the crematorium by their kindred, but beyond death they go alone, while *Satsangis* have always got the *Sat Guru* with them. It is obvious that alone, one feels unhappy both during life and the time of death. In life one gets solace from wife and sons (family), but at the time of one's death *Sat Guru* alone helps. One can fulfill the purpose of human existence by frequently associating with the *Sat Guru* so that he may not have to suffer at the time of death. If physical association be not possible, he should always keep Him in his heart.

51. As intellectuals who only talk knowledge, remain without any achievement for want of love; so also do the followers of the *Sat Guru*, if they have no love. Without love there will be no spiritual attainment. The only difference is that the intellectuals have cut the very roots of the love and will therefore never gain anything, but the followers of *Sat Guru* will one day receive the gift of Love.

52. *Nám* or *Shabd* is a great power but nobody realizes it. A sleeping person is awakened when his name is called. Such is the importance of *Nám*. If you call Him Who is always awake, by His Name, why would

He not hear? But He tests your sincerity and firmness of devotion. When He has made your eyes fit to behold Him and your heart fit for Him to reside therein, He will manifest Himself. If you lose heart and give up in the meanwhile, He too keeps quiet. But he who is determined not to give up *Nám* so long as he breathes, will surely realize Him.

53. After initiation by the grace of the *Sat Guru* into the mystery of Holy *Nám*, one should do this best to practise it, and continue to develop love for the *Sat Guru* and faith in Him. If unable to do so, he should repent within himself and keep on trying. He should not bother about explaining things to others but should strictly mind his own business. He whose duty it is to help others will attend to that matter.

54. In this age of *Kali-Yuga*, in place of the traditional fasts and pilgrimages, the Saints have ordained that resignation to the will of *Sat Guru* is the fast, and association with a *Sat Guru* or a *Sádh* is the pilgrimage. These will benefit the *Jívás*, while observance of traditional fasts and pilgrimages will lead to nothing but vanity.

55. The mind is like an elephant in rut. It goes about unrestrained wherever it likes and drags the *Jíva* also with it. Just as a *Mahout* is needed to control the wild elephant, so this unruly elephant of the mind can be controlled and corrected only by the goad of the *Sat Guru*. Like the elephant, the mind will not give up its frenzy except when the goad of the *Sat Guru* is upon its head. If a man wishes to reach the Supreme Region he must seek a *Sat Guru*. Without the *Guru* no one can ever reach the Supreme Region. If he fails to accept this truth, he will inevitably be driven again into the cycle of transmigration.

56. The Path of *Sant Sat Guru* is distinct from that of both *Sargun* and *Nirgun*. The creation in *Sat lok* is everlasting and real, and so is its Creator, the *Sat Purush*.

57. Saints and *Fageers* are of the same essence as God, and are manifestations of the Supreme Being. One who loves Them and has faith in Them will also become one with the Supreme Being.

58. It is difficult to become a *Gurmukh*, but unfolding of the *Shabd* is not difficult. This depends upon His *Mauj*. Nothing is possible without His grace.

59. In the *Kali-Yuga* the Saints have prescribed *Shabd* as the means of opening *Daswán Dwár* (the tenth aperture), which is hidden in the body. The tenth aperture of other religions also can no longer be opened by any other means.

60. If one wishes to succeed in the worship of the *Guru*, he must give up the worship of the world. You can't do both. If you wish to carry on with *Gurbhaktí*, you will have to break with the world; and if you go with the world, your *Bhaktí* will not be perfect. But this is not a fixed rule. Those who possess good *Sanskáras* (past impressions and tendencies) and have the grace of the *Sat Guru*, will be able to attend to both effectively and without difficulty. But those with *Sanskáras* of a lower order will be able to attend to only one thing.

61. He who is eager to tread the Path of *Shabd*, and happens to come across a Sant proficient in Its mysteries, should dedicate his all—mind, body, wealth, etc. to Him without the least hesitation.

62. There is no other *Rasáyan* (Elixir) like that of *Nám*. He who has prepared this *Rasáyan* has all other *Rasáyans* at his disposal. When you have got hold of the husband, how can the wife go away ?

63. There are different views about *Mukti* (Liberation). Some seek it through pilgrimages and fasts, others through austerities and the recitation of sacred formulae, while still others think it can be obtained by renunciation of the world. They are all mistaken. Saints say that there is no *Mukti* till the soul reaches its *Real Home*.

64. All the *Shástras*, from the *Vedas* downward, all the *Khat Darshans* (the Six Schools of Hindu Philosophy), all the fasts from *Chandrayana* (a fast extending over one lunar period) downward, and the entire universe will perish one day. Only the Saints and Their devotees will survive. We should, therefore, decrease our worldly attachments and increase our love for the Saints. Love for Them leads to happiness whereas love of wealth and honor and wife and family leads to unhappiness.

65. Liberation will not come through the *pundits* (priestly class) or the *bhékhs* (religious orders). None except a merciful Saint will be able to lead the *Jíva* to liberation. One should, therefore, try his best to find a merciful Saint and take refuge in Him. Then redemption would be possible even in a single life span.

66. Saints who live a householder's life enable many *Jívas* to go across. Those who have taken *Bhékhs* are not in a position to redeem anyone. The merciful Saints, however, live in *Grihast* (the life of a householder).

67. The Lord says that *Sádhs* and *Prémí jan* (His lovers) are His own flesh and blood, and if anyone wishes to serve Him, he should serve his *Sádhs* and lovers. But the foolish people worship water and stone and do not turn to *Gurbhaktí*, *Satsang* and *Sádh Sevá* (service of *Sádhus*), which are of prime importance.

68. *Gurbhakti* and *Satsang* are necessary for the *Jivas* of these times. Without these they will not succeed.

69. Mere attendance at *Satsang* cannot destroy *Karma*. It is only by acting on the teachings of *Satsang* that the effects of *Karma* can be nullified.

70. Everyone recites the Name by tongue, but feels no change in himself. It is because the Name received is taken from some book and not imparted by a Saint. If one were to repeat the *Nám* given by a Saint, he would feel its bliss. Saints first prepare the soil of Their (own) heart and then plant the tree of *Nám* and eat its fruit. When a true and loving seeker goes to Them, They give him the fruit of *Nám*.

71. Only those who have been initiated by a *Nádi Sat Guru* (One versed in the practice of *Shabd*), hear the *Anáhad Shabd*. In these times they alone are blessed who believe in this Path and are striving in it.

72. The mere hearing of discourses and attendance at *Satsang* is not sufficient. You should also ponder over and mentally accept what you have heard so that you might move on to the next step of practice.* If you do not let it sink in your heart, you remain as you were.

73. It behooves *Satsangis* to plead for one whom *Sat Guru* reproves and to show respect to him whom He honors.

74. If anyone feeds a *Sádh* without a feeling of reverence for him, he gains; but the *Sádh* stands to lose.

75. For external contemplation we have the form of Saints Who are One with the Supreme Being. He Whom the Saints contemplate internally, is also *Akál Purush*. People neglect the root and worship the branches,

*There are three steps: 1. hearing; 2. mental acceptance, 3. firm faith and practice.

with the result that they do not get at the root, and the branches also wither. Worship of the branches was intended to lead eventually to the root, but people have caught hold of the branches so firmly that they cannot be induced to let them go. In other words, misled by the priesthood, they have taken to all sorts of worship and continue to do so. The reason is that the mind, which is the agent of *Kál*, being always with the soul, is helpful when anyone expounds the religions of *Kál*, for the domain of *Kál* is not crossed; but when Saints proclaim the way of *Dayál* (The Merciful), this representative of *Kál*, the mind, misleads him and does not let him have faith in the words of the Saints.

76. The roots of desire should be cut, for when the desires which one entertains are not fulfilled, he feels very miserable. You should depend upon His *Mauj* in whatever you do and not on yourself. But the subtlety of these words should be grasped, otherwise one may get lax in effort. This utter reliance on His *Mauj* will be fully attained only when you see the Lord face to face. Without the *Vision*, this complete surrender is not possible. This is the condition of the Saints, Who recognize the Lord as the Instigator or Mover in everyone. Saints indeed enjoy the show of this world as nobody else can.

77. To all who believe in *Guru Nának* or any other Saint and who sincerely follow their teachings the (living) *Sat Guru* knowing them to be followers of *Guru Nának* or another Saint says that, they should look upon *Guru Nának* or whatever Saint they follow as their Father, and act faithfully upon His teachings.

It is the duty of the father to bring up his children. The father brings up his daughter and tenderly cares for her in all respects, but when he wishes that

she should have a son he secures a husband for her, for she can't have a son in her father's house; in the same way, *Guru Nának* and all the Saints say that one must seek a *Sat Guru* if he wishes to reach *Sach Khand* (Region of Truth or *Sat Nám*). Nowhere is it said that you will attain *Sach Khand* by simply reading or having blind belief in a *Pothi* or *Granth* (Scriptures). Although in this life you may be looked upon as a believer in and a follower of the line of Saints, yet if you do not act upon Their words and seek a living *Guru*, you will be driven back into the cycle of rebirth. This advice is meant for those who believe in the teachings of (past) Saints. But those who have become the slaves of *Pundits* are no longer the followers of Saints. Nothing should be said to them, whether they accept the teachings or not.

“*Satgur khojo ri pídrí. Jagat men durlabh rattan yehí.*”

(Seek ye the *Satgur*, my dear. This is the rarest jewel in the world).

78. Men of the world are attached to their families and to their wealth, and take pleasure in them only. That is why they are called worldly. Those who are attached to their *Satguru*, who love to behold Him and enjoy His discourses, are called *Gurmukhs*. Those who love the *Sat Guru* are few, while those who love the world are many; but if they come to the *Sat Guru*, He will one day turn them into *Gurmukhs*.

79. Some people say to a *Sat Guru*: “Here I break a piece of straw. If you are a perfect *Sat Guru*, make it whole again.” The *Sat Guru* replies; “Ask him whom you believe to be *Brahm* to make whole the broken straw. If he makes it whole, I too shall do it.” For the *Sat Guru* and *Brahm* are one, but *Brahm* cannot make a broken straw whole nor bring the dead to life. But if anyone loves the *Sat Guru* and believes in Him, he will be

brought back to life and the broken straw of his life will also be made whole. The men of the world are like the dead. Only those who love a living *Sat Guru* are really alive, and their broken straws have been mended.

80. The *Murid* (Disciple) should be as *Murdá* (dead). He should act as ordered by the *Guru*, and not interpose his own reason. So long as this attitude is not developed, he cannot regard himself as *Murdá* (dead), but as fully alive to the world. He should, however, continue his efforts and act on the words of the *Sat Guru*—that is, go on with *Satsang* and *Bhajan* and *Satguru Seva*, and keep on increasing his love and Faith in His Feet. One day he would become *Murid* (disciple, dead to the world).

81. If anyone were to ask a *Satsangi* (follower of a Saint) how he came to believe in the Saints, and how he realized that his *Guru* was a perfect one, his reply would be that it was the result of past associations, and not on account of any spiritual exercises he had performed. He would say that the message was believed as soon as heard and that his attraction was as spontaneous as that of a moth for the light or of a *Chakor* (moon bird) for the moon.

82. *Máyá*, which holds the whole world in its grip, is under the control of the Saints only. If anyone desires to be free from *Máyá*, he should associate with Saints and cheerfully submit to any reproof or slander or praise which may come as a consequence. Only then can he be a true *Sádh*. But one who has no endurance at all; that is, stays on happily while pleasant things are said, but prepares to pack up and leave when rebuked for his own benefit and correction, will never become a *Sádh*. He will be a *Sádh* only when he is willing to endure all things.

83. So long as one does not regulate his conduct according to the commandments of the Saints, his mind will not be purified. So long as one does not worship the *Sat Guru* and the *Shabd*, the *Chitta* (mind or mind stuff) will not be still. Only when these two stages have been fully attained, will one be fit for receiving *Gyán* (Knowledge). And with the attainment of *Gyán*, the material coverings (over the spirit) will be destroyed. The so-called *Gyánís* of to-day do not even know if their minds and *Chittas* have become pure and tranquil. They have become *Gyánís* only by reading books and they do not understand that in *Kali Yuga* no one is fit to receive *Gyán* (Real Knowledge). This shows that they are blind, They will themselves be thrown back into *Chaurási* (whirlpool of transmigration), and carry their disciples with them. But those who are eager to escape transmigration should believe in the teachings of the Saints and make proper use of this human life which has been obtained after much difficulty. It should not be wasted. But if one will not believe, he is free to follow his own course.

84. Nothing can be achieved without the help of the living *Sat Guru*. When you devote yourself to the service of the *Sat Guru* of the time and please Him, then only you attain something. If you are seeking, *Nám* no matter how much you may try, you will never get it until the *Sat Guru* is pleased with you.

85. Just as glass melts in fire, so the human frame gradually melts in the fire of sensual pleasures. Blessed indeed are those who have come to a perfect *Sat Guru* and who are devoting themselves—mind, body and wealth in His *Sangat*.

86. Association with a *Sádh*, even for a short while, is enough to wash off the sins of innumerable

births; but he must be a perfect *Sádh*. It is, however, difficult to find a true *Sádh*. Even if by good luck one is found, it is difficult to stay in his company. Without personal association there can be no faith, and without faith there can be no love, and without these two, how will the grace flow? Without the grace of *Sádh* or *Sat Guru* the end too is not attained. Hence, association comes first.

There is no loss if one's entire life is spent in seeking a *Sat Guru*. On the other hand, it is very beneficial because it entitles the seeker to human life the next time. If, however, he takes to pilgrimages, fasts, image worship, display of supernatural powers and mental magic, ritualistic worship, *Brahm Gyán* and the like, the right to human birth also is forfeited and the individual is thrown back into the cycle of transmigration. When *Brahmá*, *Vishnu*, *Mahá Dev* and thirty-three crores of deities who are at the back of this worldly panorama are all subject to birth and death, how can the poor human being escape? But if by good luck one finds a perfect *Sat Guru*, he will reach his Real Home, while the aforesaid deities will continue to be subject to birth and death. If you find it hard to believe this, confirm it by referring to the writings of the (past) Saints. If, however, you don't believe in either what I say or in the writings of the (past) Saints, the path of Transmigration lies before you. Walk upon it by all means.

87. Nothing will be attained by reading or repeating the Name given in *Granth*s and *Pothis* (religious books and scriptures). The Path of *Nám* can be had only by contact with a Saint. But this advice is only for those who are true seekers, and not for men of the world.

88. *Ahankár* (Egotism) is the root of all worldly bondage, just as *Sumér* (the top bead) is the principal

bead in the rosary. When you hold the *Sumér*, all the other beads are in your control; and if you take the thread out of it, all the beads are scattered. In the same way, those who have the grace of the *Sat Guru* upon them have cut at the root of *Ahankár* and, turning away from all the pleasures of the world, hold fast to the *Sat Guru* of the time. Blessed are such! Those who have not achieved this are only beasts in human garb. These words are meant, however, for *Satsangis* only. The worldly people, instead of accepting them, would be ready to pick quarrels.

89. It is useless to comment upon the condition of the worldly people. And what can be said to them when even among *Swámís* (religious teachers) and their disciples only some or few will be found to be without greed? This is worth remembering so that one may be testing his own state of mind from time to time.

90. The dirt of *Homen* (Egotism) must be removed by service of *Sat Guru* and by devotion of *Shabd*. Only then will the Lord be pleased with you. In short, one must replace vanity by humility. The grace of the Lord is upon the humble. Only when you are humble does the grace flow from Him, and then you succeed. It is, however, not so easy to cultivate humility.

91. If a person should perform any ritual or worship according to the instructions of his own *Sat Guru*, he would derive some benefit, but if he should perform any of the *Vedic* or *Puránic* rites or ceremonies under the instigation of priests, he would stand to lose.

92. The worship of the *Guru* is in a way the worship of the Lord Himself, because the Lord has said that He will accept the worship of him only who approaches Him through the *Guru*, but will not reveal Himself to those who seek Him through other forms of worship.

If anyone asks you what are the distinctive marks of a *Guru* so that he may believe and then worship Him, you should question him about the distinctive marks of the Lord Himself whom he worships. How did he recognize Him? The distinctive marks of the Lord and the *Guru* are one and the same. The Lord and the *Guru* are one and there is no difference between them. You will not realize the Lord by worshipping Him direct, but by worshipping and serving the *Sat Guru*, you will realize God. If one were to say, why not worship the Lord in the first place, if they are one and the same? The answer is that this cannot be. *Satguru Bhakti* will have to be done first and then the Lord will reveal Himself. The Lord Himself has ordained that He can be realized only through the *Guru*. One without a *Guru* will have no access to His Kingdom. But the *Guru* must be a perfect one.

93. If a man finds a perfect *Guru*, acquires full faith in Him and completely submits to Him, he can attain to that position which none right from *Brahmá*, *Vishnu* and *Mahá Deva* have attained, nor ever can attain.

94. Indulging in criticism or praise is sinful because no one can be described as he really is. If we must praise anyone, we should praise our *Guru*, and if we must find fault with anyone, it should be with ourselves. This does us good. Criticizing or praising others is only a waste of time, but it is permissible under one condition, and that is, if some friend has been or is being misled by another, he should be told that he would derive no benefit from that person and that he is being duped. This involves no sin. But you may not say this to everyone.

95. So long as the soul does not reach its Real Home, it will not rest in peace. It behooves us, then,

to give up all other cares and think of reaching our Home. The way back to Home can be found within the *human* body, and it is not good to miss this time.

96. So long as one does not devote himself to the service of the *Guru* of the time, and to *Bhajan* and *Simran* of the Holy Name, he will never attain *Nám*. One should therefore serve the *Guru* to his utmost—with body, mind and wealth. By His grace, love for *Satguru* will one day replace love for all else. Then he will not be unhappy even in the face of any trouble or calamity, however great, nor feel elated if provided with objects of pleasure. When you reach that stage you will have achieved *Jeevanmukti* (Redemption during life). What else remains to be done?

97. He alone will love *Sat Guru* and *Satsang* who fears death and yearns for liberation. He who loves the world and has no fear of death, will not be able to come to *Satsang* nor love the *Sat Guru*.

98. Everybody is repeating some Holy Name. No one is without it, but none is benefited. The reason is that they do not get this Name through a *Sat Guru*. They carry on their *Jáp* (mental repetition) according to their own fancy.

99. When a person has come to the *Satsang* of the Saints and has also received initiation into the Path of the Saints, he has, as it were, only the invoice delivered to him. The wealth of *Nám* (that is, the goods) will not be delivered to him until the invoice has been accepted.

100. When one comes to the *Satsang* of a Saint, he finds out the extent of his indebtedness to *Kál*. If his debt is not so very heavy and can be repaid in this life, he is accepted as fit for initiation. If, however, the Saint finds that he is still food for *Kál* (heavily in debt to *Kál*), he is not accepted. But in any case his coming

before a Saint annuls numerous *Karmas*, and he becomes fit for *Nám* in the future.

101. The dirt of Egotism must be removed first of all. Nowadays some people, according to their own opinion, do what they expect would remove Egotism and secure *Nám* for them. But they do so independently, that is, egotistically and without the help or advice of a *Sat Guru*. This makes them even more egotistic, for they don't look to *Satguru* but act according to the dictates of their own minds.

102. According to the teachings of the Saints, the *Jíva* (Soul) is conceived as a particle of the Supreme Being, while the *Vedántists* believe in the sole existence of *Brahm* and assign no importance to the soul.

103. He who loves the *Sat Guru* and longs for Him alone, will one day reach his Real Home; but, one who is eager to obtain *Nám* and reach *Sat Lok*, and has no love for the *Sat Guru*, will secure neither, nor will he be able to remain in the company of the *Sat Guru*.

104. Saints do not condemn *Gyán*, but They insist upon internal purity first. Only then will one be entitled to *Gyán* (Real Knowledge). It is well, therefore, to beware of persons who possess book knowledge only and go on with devotion to the *Sant Sat Guru* and the practice of *Surat Shabd Yog*. This will purify the *Antah-karan* (Mind) and ultimately secure *Nám* also.

105. *Satsangís* should encourage and not chaff any fellow disciple if he happens to make an assertion beyond his reach. However much the statement may be beyond his attainment, he should still be supported, for the *Sat Guru* can, if it be His *Mauj*, make it come true.

106. When the *Papíhá* fervently cries for a drop of *Swánti* rain, the Lord hears it and orders the clouds

to produce the rain which quenches its thirst. In the same way the All-Knowing Lord hears the cries and understands the yearnings of those who thirst for the Holy Nectar of *Nám*, and orders a *Sat Guru* to go to them and quench their thirst by the Ambrosia of His Words. Then does the *Sat Guru* appear and, with His Nectareous Discourses, bring solace to the suffering souls. The Lord Himself cannot put water on their fire. This shows the superior greatness of the *Sat Guru*. Extremely fortunate are those who find a living *Sat Guru* and believe in Him. They make the right use of the human body.

107. It is through the *Shabd* that the soul has descended into bondage, and so long as one does not meet a *Sat Guru* proficient in the mysteries of *Shabd*, he will not be able to return to his Real Home. He can go up only *via Shabd*. There is no other way of escaping from this captivity.

108. Some people come to hear discourses, but are not sincere. They talk a lot but they do not possess even a trace of *Bhakti* (Devotion) within themselves. This is improper. One may be hypocritical with the world but in his dealings with the *Sat Guru* he must be perfectly sincere. You may not have much devotion but if it is sincere, it will gradually develop and finally become perfect, and the Lord will be pleased with you. But hypocritical devotion, however great, is not accepted.

109. One cannot see in a dust-storm. In the same way, *Pundits* and *Bhèkhs* whom the world takes for *Parmáarthís* and considers great, do not know at all what *Parmáarth* is, owing to the dust of greed which envelops their minds. How can the Lord be pleased with such men? They and their disciples are bound to return to *Chaurási* (Transmigration).

110. It is permissible to impart the teachings, but one should observe impartiality while doing so; for, in the first place, one cannot know who is ready to receive the teachings of the Saints. This can be found out only when the teachings are imparted. Those who are ready to receive the teachings of the Saints will accept them; but those who are not ready, will simply discuss and argue. With such, the subject should not be further pursued. It is not absolutely forbidden to give out the teachings, for if the teachings are not given out, how will *Sant Mat* be made known?

111. The Lord loves humility first of all. It behooves you, therefore, to do that which will induce humility. The society of the Saints is the best place to develop it. The company of priests and *pundits* who care for nothing else but wealth and good food will not develop humility, nor will the Lord be pleased. Whoever is eager to develop this quality should first seek a living *Sat Guru* and devote himself to Him. Until he comes across a Merciful Saint, he should not accept anyone as his *Guru*.

112. People become offended when advice is offered. One should, therefore, be careful before beginning conversation, and should not be persistent if anyone does not accept his views; nor should any attempt be made to convince the other person.

113. *Sat Guru* will be recognized by him who suffers from the afflictions of this world; but he who looks upon them as pleasures, will never be able to recognize a *Sat Guru*. The real recognition of a *Sat Guru* is that which the *Sat Guru* Himself bestows upon the disciple. No other recognition surpasses this one.

114. Saints tell us that it is not absolutely necessary that everything which has had a beginning

should also have an end. By Their *Mauj* the Saints have brought into existence a Creation which had a beginning but will never have an end.

115. Name is of two kinds, *Varnátmak* (expressible) and *Dhunátmak* (inexpressible, primal sound). The latter is of much greater value than the former. He who has fear of Transmigration should seek a *Sat Guru* Who is proficient in the practice of *Dhunátmak Nám*. He may then be saved from the cycle of rebirth. But he who is content with *Varnátmak Nám* only, will not escape Transmigration.

116. LEAVING EVERYTHING ELSE ASIDE, ONE MUST IMPLICITLY OBEY THE *SAT GURU* OF HIS OWN TIME, AND FAITHFULLY FOLLOW HIS INSTRUCTIONS. THIS WILL LEAD HIM TO SUCCESS. THIS IS THE LONG AND SHORT OF EVERYTHING.

117. Man does not feel the need of *Parmáarth* so much as the need of worldly goods; nor does he humble himself so much for the sake of *Nám* as he does for the things of the world; and when he does humble himself, it is only assumed humility. But the *Satgur* is omniscient. Why would He bestow *Nám* on such a person? It is man's own indifference which is responsible for the lack of true humility. The truth is that so long as the mind is not truly humble before the *Sat Guru*, the *Jiva* cannot be liberated even if the Lord Himself were anxious to save him.

118. Those who are alive to the external world only, do not know what lies within. Without *internal* devotion to *Shabd*, the end in view will not be attained. Devotion to the *Sat Guru* and His *Satsang* externally, and devotion to *Shabd* internally are both equally necessary.

119. Even the believers in the *Vedas* cannot attain

the region of the *Vedas* without a *Sat Guru* of the time to guide them. Hence, it is important to seek a living *Sat Guru*. However much you may extol Him, it is all right if, by good luck, you come across One. In fact, it is impossible to estimate His greatness, and it would not be wrong to consider Him higher than all others in the past, from *Brahmá* onwards. The perfect *Sat Guru* of the time, in every respect, takes precedence. Nothing can be gained now from those who have passed away, however perfect they might have been. Whatever we are to get, we'll get from the *Sat Guru* of our own time.

120. Delusion and awakening, both proceed from *Karma*. For instance, a boy may be enticed away by other boys to join them in play, and after the play is over, the same boys take him home. Forgetfulness of the soul is due to *Karma*, and *Karma* also produces recollection.

121. In this age one cannot succeed in any other way except by devotion to the *Sat Guru* and the practice of *Surat Shabd Yog*. All other forms of worship are like striking at the snake hole. The snake will not be killed this way. It is likely to reappear at any time. The proper way is to catch the snake (mind), and this will be done only by devotion to the *Sat Guru* and the *Shabd*. By no other means will it be caught. Those who will not accept these words will gain nothing, and those who follow the instructions of such will also come to grief.

122. Saints say that *Nam* is sweet, but few go in for It; while if sweetmeats are offered, they are eaten readily. Sweets taste bitter to a sick person. In reality they are not bitter, but taste so on account of disease. This shows that the world is sick. Recourse must be had to the means which will restore taste, that is, one

should go to a doctor who will one day cure the disease. Then the sweets which formerly tasted bitter will again taste sweet.

Those who want to enjoy the bliss of *Nám* in *Parmásth* should give up all other practices and firmly take refuge in the *Sat Guru*, Who is *Samrath* (all-powerful), and will make this *Jíva* pure and whole; that is, He will cleanse his *Antahkaran* which is now filled with desires for sensual enjoyments, and soiled with the filth of lust, anger, greed, attachment and egotism. He will also remove the impurities and disease on account of which the *Jíva* can't taste the sweetness of *Nám*, and will also bestow the Bliss upon him. And if this treatment is not resorted to, he will be condemned to *Chaurási*.

123. The anger of the *Guru* and the father is like water which, however hot it may be, extinguishes fire, and will always be for our good. But the anger of the worldly people is like fire which burns and destroys wherever it falls.

124. Love for a living *Sat Guru* should be like the love of a child for its mother. If a child is removed from the mother's breast while nursing, it cries bitterly and becomes so restless that it cannot be pacified. How can one expect to get *Nám* and be liberated from this world when he leaves the *Guru* and seldom thinks of him? He cannot bear to part with his wife and children even for a day, but goes away from the *Guru* for months. What value can be attached to such a love? If a man wants to work out his salvation, he must be prepared to pay the full measure of devotion to his *Sat Guru*. Then only will he succeed.

125. People think that the *Satsangís* and *Sádhus* who are living in *Satsang* at the feet of the *Sat Guru* are there only for getting their meals, but they fail to take

notice of the fact that they (those who live such a life) attend *Satsang* every day for four to six hours, do their *Bhajan* too as much as they can, do not sleep their fill and live only upon *Charnámrit* and *Parshádi* (blessed food). What a great good fortune this is! Worldly people eat and sleep to their heart's content and do not even know what *Parmárth* is.

126. Some there be who may be forgetful only when far away, but the moment they come in the presence of the *Sat Guru* their minds become tranquil—even as a honey bee which keeps on flying here and there, but when it finds honey, clings to it and will not leave it. It is such as these whose love bears fruit. Of course there are numerous others who come and go away. They also benefit, but much less.

127. *Satsangís* should love one another. If there is envy, they will not be able to enjoy the *Satsang*. The bliss of *Satsang* and *Bhajan* will be experienced only when there is mutual love.

128. The anger of Saints is full of beneficence, while the anger of the worldly minded is destructive. But the worldly people cannot distinguish between the two. They think Saints are subject to anger and do not realize that there is love in the (apparent) anger of the Saints, while there is a trap even in the kindness of the ignorant.

129. The Lord Himself is present in both, friend and foe, and we should not, therefore, mind either the friendship of friends or the enmity of enemies. The Lord is the Mover in both cases. But this cannot be the view of everyone. Only those who have realized the Lord within themselves take this view. And you, who hear the holy discourses, should try to imbue yourself with this idea so that no ill will may enter

your minds. This state of mind may not be attained soon, but you will develop it in time if you attend the *Satsang* every day and regularly practice inner *Abhyás*.

130. All living creatures, from one end of creation to the other, are made of flesh. But *Nám* is supreme in all this. Those who hold *Sat Guru* above everything else will escape. Others will be cooked in the fires of Transmigration, just as the flesh of animals is cooked in the world.

131. Mind rushes toward the sensual pleasures, attachment to which again and again leads to hell, but runs away from love for *Satguru* and *Nám*, which really confer eternal happiness.

132. Saints do not perform miracles. They always act according to the Will of the Supreme Being and remain unknown. If it be the Will of the Supreme Being to make his *Bhagat* known, He performs miracles; and if the Supreme Being likes to keep Him unknown, then no miracles are performed. When Saints perform miracles, they have to leave this world soon. This is rather hard on the true seekers, while it attracts false ones. It is not permissible to perform miracles in these days, and those who are eager to see miracles are not true *Parmárhís* (seekers) either.

133. For the blind (spiritually), both among the Hindus and the Mohammedans, there are fasts, pilgrimages and worship in temples and mosques. And for those who have eyes to see, there is only the worship of the living *Sat Guru*. But this is not meant for everyone. Only the *Satsangís* and those who have eyes to see will appreciate the value of a *Sat Guru*.

A PARABLE :

A person extols *Luqmán*, the physician, but finds fault with the living physician. This shows that he has

no pain or illness. If he were suffering, he would praise a living physician. Though *Lugmán* was a very able physician (in his time), but if a patient (to-day) wishes, to get rid of his disease by calling upon his name, he cannot do so. He won't be able to get well till he has recourse to a living physician.

In the same way, one who is pining for *Parmáarth* looks upon the pleasures of this world as poisons and longs for *Moksha* (Liberation), will know no peace till he goes to a perfect *Sat Guru*; and he alone will realize the value of the *Sat Guru* of the times. Those who are false will remain deluded in pilgrimages, fasts, idol worship and blind faith in those who have passed away, and will not realise the greatness of the *Sat Guru*.

134. Effort and grace go together. Without grace, effort would not be possible, and without effort there will be no grace. Dependence on grace alone will make you lazy, and then effort would not be possible.

135. The soul is given the body of a cow after passing through the whole gamut of eighty-four lakh species, and then is born as a human being. If one lives a good life, he will continue to be born as a human being till the goal is reached. And by living a good life is meant to keep on remembering one's exalted origin, for his origin does not change when he transmigrates. That remains the same, for all souls belong to the family of *Sat Nám*. But this (remembering one's origin) will not be attained by any other means except *Gurbhaktí*.

136. Only he who reaches the end and dwells there, really dwells and is the best dweller. He alone enjoys perpetual *Basant* (spring time) who has taken up his abode in the region where everything ends.

137. *Gyán* (Spiritual Knowledge) will be attained when you give up *Rajo-guna* (activity), *Tamo-guna* (inertia), and *Sato-guna* (rhythm or harmony), and take to *Sár-guna* (essential quality), which is *Bhaktí*; then only will *Gyán* be attained. The knowledge obtained from books cannot be relied upon, while the *Gyán* (Enlightenment) which is obtained as a result of *Sat-guru Bhaktí* is real and perfect.

138. THE DISCIPLE ASKS THE SAT GURU :

When, according to the Saints, *Shabd* is everywhere and is the Creator of all things, and even the soul itself is a part of the *Shabd*, why is it that the *Surat* (Soul) does not catch that *Shabd*?

Sat Guru ANSWERS :

In reality, the *Shabd* is all-pervading; but since the soul's descent into *Pind* (the physical body), it has acquired an outward tendency and has become engrossed in external sounds. But for that, the work of the world could not go on. Now, the soul cannot get at the *Shabd* within until it comes in contact with a perfect *Sat Guru* and submits to Him. By depending on parents, the soul has become ensnared in this world. When it submits itself to the *Sat Guru* and *Satsang*, it will come out from the snares of this world.

139. Except devotion to *Sat Guru* and *Nám*, there is no other way or technique to purify the mind in this age. Those who are engaged in pilgrimages, fasts and rituals in order to purify their minds, will gain nothing. No doubt it is difficult to find a true *Sat Guru*—but true seekers and *Sanskáris* find Him easily.

140. Some ignorant Moslems hold that a *Murshid* (Moslem *Sat Guru*) should not allow anybody to bow and prostrate before Him, because the *Murshid* sees God in everybody and it is not fitting that God should be made

to bow. This is a misconception. The God in the *Murshid* is all-knowing, while the God in the disciple is ignorant; therefore, it is proper that the ignorant god should bow before the omniscient God. Besides, *Murshid* never calls himself God. He regards himself as a slave of the Lord; but it is proper for the disciple to look upon his *Murshid* as God. Not till he cultivates this attitude of mind will he succeed. Maulvi Rum says: "In the person of the *Murshid*, both, God and the Prophet are included." This teaching is meant for those who follow the *Tariqat* (practice leading to spiritual realization) and not for the followers of *Shariat* (Quranic law and ritual). It should be borne in mind that when the Prophet was alive, he could take his followers as far as he had gone, but he can now do nothing for them or anyone else. Only those who come in contact with a perfect *Sat Guru* and accept Him as God can succeed now. Nothing will be gained by any other way. People may go on in the old way by reading scriptures and following the path marked out by the *Maulvis* (Mohammedan priests), but that will not generate Love for the Lord. And till Love is kindled, Union is not possible. And this Love will spring as a result of faith in and devotion to a perfect *Sat Guru*. There is no other way of achieving this.

141. One should first get onto the right road; then he can reach his goal. The right road cannot be found until one contacts a perfect *Sat Guru*. But, instead of seeking a *Sat Guru*, people busy themselves in pilgrimages—(*Tírath*—sacred to the Hindus, and *Haj*—sacred to the Moslems); fasts—(*Brat*—Hindu fast, and *Rozá*—Muslim fast); idol worship; *Namáz* (Muslim prayer); and book learning. Such acts lead only to egotism and confer no spiritual benefit. The secret

of the True Path and of the True Region will be known only from a perfect *Sat Guru*.

142. People who engage in ceremonial and ritualistic worship will always be subject to the bondage of the world. They will never gain admittance to the *Durbar* of the Supreme Being. Only those who serve a *Sat Guru* of their own time with all their hearts and minds and with all their worldly goods, will reach the Home of the Supreme Being. *Sat Guru* Himself is the Lord incarnate, and to serve Him is to serve the Lord. Those who try to realize the Supreme Being, but ignore the *Sat Guru*, will never find Him. But those who are in the service of a *Sat Guru*, have already found the Lord, and when their eyes are opened, they will recognize Him. So long as one's spiritual eyes are not fully opened he should, relying on the teachings of the *Sant Sat Gurus*, persevere in his devotion to the *Sat Guru* and His *Satsang*, and continue to develop love for and faith in His Holy Feet. One day the entire mystery will be unravelled.

143. The main thing is devotion to the *Sat Guru* of the time. That will purify the *Antahkaran* (mind), and when the *Antahkaran* is purified, *Nám* will be conferred. Only those who are engaged in the service of the *Sat Guru* enjoy His grace.

144. Neither inner nor outer purification is possible without *Shabd*. The gross body will be purified first, and then will come the internal purification. The spoken words (of the *Sat Guru*) must first be accepted. Till they are accepted, the inner *Shabd* will not be made manifest.

145. *Bhakti* is of four kinds : That of body, mind, wealth and speech. All can easily perform *Bhakti* by word of mouth. Priests and *Bhékhs* might come to

a *Sat Guru* and address him in flattering terms, telling Him that He is a perfect *Sant*, and may even offer Him garlands; but if the garlands are returned to them as *Parshád* (Sanctified), they turn their heads away. That shows that they were insincere in all that they had said. They are proud of being *Bráhmans* and *Bhékhs*, and look upon the *Sat Guru* as a mere layman. Such lip worship is false worship. The true worshiper is he who has offered his mind, body and all possessions to the *Sat Guru* without reservation—that is, one who serves the *Sat Guru* with all that he is and has. All others are insincere. They will develop no faith and will only go on talking.

146. It is difficult for a person to come to the *Satsang* of a *Sat Guru*; even if somehow he comes, he finds it difficult to stay. For, when the Saints refute the *Vedas*, the *Puránas*, and the *Qurán*, and describe Their own teachings as the highest and different from others, it will not be possible for him to stand it. Only a true seeker or one afflicted with the pangs (of Divine longing) will be able to stay. Belief in the teachings of the *Vedas* has been developed by hearsay and not by personal experience—for this belief is founded upon the words of the *Pundits* and *Bráhmans*. In the same way, relying on the words of the Saints, we should believe in the existence of the Regions described by the Saints. But only a true seeker would be able to do this, and not one with mere blind belief.

147. *Satguru* and *Satsang* will appeal only to those who are unhappy with this world, but this is not a fixed rule. There are some who are miserable in this world and yet have absolutely no desire for the *Satsang*. *Parmárthís* (true seekers) form a class by themselves who, even though amply provided with all the comforts

of the world, look upon its comforts as a source of misery without the *Sat Guru* and *Satsang*. The worldly are those who crave the pleasures of the world and feel miserable when they don't get them or have to give them up. They do not know that, as a matter of fact, all worldly pleasures are a source of pain and eventually will betray their possessors.

148. The only way to remove the impurities of the mind is through *Satsang* (of the *Satguru*). However dirty the clothes, they become clean when you wash them with soap. Or, when you apply a spark of fire to a heap of straw, it is reduced to ashes in a moment. *Satsang* acts in the same way. It destroys the *Karmas* of innumerable lives and changes the *Sanskár* (spiritual outlook and spiritual fitness) from day to day.

149. They are greatly mistaken who try to verify the teachings of the Saints by reference to the *Vedas*. Even the author of the *Vedas* did not realize the exalted status of the Saints. How then can the *Vedas* know of Them? Saints are not chained to anything. They promulgate whatever Path They consider proper and suitable at the time. Those who accept, will stand to gain, and those who do not, will remain unfortunate. Even in the world, every ruler introduces his own laws; those who follow them benefit thereby, and those who disobey, court loss and punishment for disobedience.

150. The all-merciful Saints repeatedly say to the *Jíva* that he is the son of *Sat Purush* (God) and that he should not do anything which would invite the blows of *Yama* (angel of death). It is a pity that the *Jíva* will not obey nor believe in the words of the Saints but, instead, does those things which incur the wrath of *Yama*. Saints have the power, if They choose, to force the *Jíva* to obey and also to turn *Yama* away. But

They do not give up Their merciful attitude (that is, They never use force) and do not admonish the *Jiva* in any other way except by verbal persuasion. Blessed are those who follow Their advice, and unfortunate are those who do not.

151. The object of the Saints in instructing and explaining to the *Jiva* is that he should withdraw from all sides and cling to the *Satsang* as the wife does to her husband, after which she no longer cares for anybody else. The modern *gurus* accept disciples but instruct them to keep fasts, go on pilgrimages and meditate on images instead of teaching *guru* worship. The reason is that they are not fit to be *gurus* and should not be accepted as such. They are themselves deluded and lead others into delusion. Only the Saints are entitled to the position of *Guru* and only through *Sant Sat Gurus* will the *Jivas* be liberated. The worldly *guru* cannot liberate. *Brahmá*, *Vishnu*, *Mahádeva* and *Íshwar* cannot relieve the spirit from the cycle of transmigration, but Saints can.

Only he who has suffered in the world and is afraid of it will come into the *Satsang* of the Saints. It is not possible for others to stay before the Saints. When the *Jiva* is thus impressed with the greatness of the Saints, he will not fall into the snares of the priests and *bhékhs*. He will put his faith in the Saints only and will attach himself to Them only. What is required is that he should go on seeking a perfect *Sant Sat Guru* till he finds One. It does not matter if the seeker dies in the course of his search, for then he will be born again as a human being and will certainly find a *Sant Sat Guru* too; and if the desire is very strong, he will meet Him in this very life. If, however, the seeker gets caught in the net of the priests and *bhékhs*, he may obtain worldly

riches, honor and family, but he will not escape the cycle of rebirth, and then there is no guarantee that he will have the human form.

152. A *Gurmukh* is one who obeys the *Satguru* and never transgresses His orders. So long as one fails to live so, he cannot attain the status of *Gurmukh*. It is difficult. One should be careful to do only that which is pleasing to the *Sat Guru*—that is, even while performing *Sévá*, he should see if the *Guru* is really pleased with the service which he renders, or whether He accepts it to avoid displeasing the disciple. If he succeeds in finding out that the *Sat Guru* is accepting this on account of his insistence only, and it is really troublesome to Him, he should at once give up that *Sévá*. He alone will become *Gurmukh* who acts in this manner. As for him who can't do this, he should attend the *Satsang* regularly, carefully listen to what is said therein and keep it in mind; then by and by the change will take place.

153. The dirt of egotism has been placed in the hearts of all beings. So long as this is not removed, there is no chance to attain *Parmáarth* (Spiritual advancement). This fate cannot be removed by external worship. Hence, performance of internal devotion is necessary and this can be learned only from a perfect *Sat Guru*. Every *Parmárthi* (true seeker) should, therefore, find a living *Sat Guru* and devote himself to His service. Only then will he succeed in his purpose.

154. The soul is surrounded by enemies. No one is its friend. Even the mind, which is associated with the three *Gunás* (attributes), watches the spirit just as a cat does a mouse which it intends to devour. All beings here are unhappy, for *Kál* inflicts suffering even on his own *Jívas*—that is, those who follow him and

obey the dictates of the mind. But the *Jivas* of a *Sat Guru* have always His mercy upon them, and even *Kál* is afraid of them and helps them. It therefore behooves all of us to take refuge in the *Sat Guru* of the time. This would insure safety and protection, both here and beyond.

155. When one wishes to enroll a thousand or two thousand persons, thousands of candidates flock to him. Out of them all, only some fifty or hundred are suitable; the rest are found below the mark, and some absolutely unfit. In the same way, when a *Sat Guru* starts His *Satsang*, many people flock to Him, filled with various desires. The *Sat Guru* selects those who are inspired by unalloyed desire for *Parmárth*, and places the rest on the waiting list. Only those who are destined to receive the blessing of *Parmárth* stay in the *Satsang* of the Saints; the others go away of their own accord. They are unable to stand the shocks (of the Truth) which they receive there, for they are not actuated by a sincere and pure desire for *Parmárth*. For this reason the Saints also don't press them, but bless them for the future.

156. Thousands of *Brahmás*, *Gorakhs*, *Náths*, and prophets are being consumed in the furnace of desire because they failed to find a *Sat Guru*. If you ask how an ordinary mortal may be expected to recognize a *Sat Guru* when such great ones could not do so, the answer is that they failed because their egotism stood in their way and prevented them from believing in the *Sat Guru*—and for this reason, the *Sat Guru* did not manifest Himself to them. Besides they were fit for carrying on the work of creation and it was intended that they should carry on this very work. If they had accepted the *Sat Guru*, they could not have carried on the work

of creation; and there is no idea of desolating (depopulating) this world altogether. They have been created to look after the worldly people. The teachings of the *Sat Guru* are not meant for them, nor will they believe in Him or His teachings, or regard the *Sat Guru* with reverence.

The Saints openly assert that when such big ones, in whom thousands of people put their faith, cannot escape transmigration and hellfire, how will the poor *Jíva* do so by following them? But only those will believe these words who are predestined for *Parmáarth* and are about to be released from the cycle of transmigration—that is, those who have a genuine and unalloyed desire for God Realization.

People who are steeped in all sorts of worldly desires cannot believe in the words of the *Sat Guru*. All should note, however, that only a *Sant Sat Guru* can save us from the cycle of birth and death, confer upon us the gift of Eternal Bliss and take us to our Real Home. *Brahmá, Vishnu, Mahá Deva*, incarnations, deities and prophets are themselves without a *Guru*; that is, they did not find a *Sant Sat Guru*. They cannot escape from the cycle of transmigration nor can they save others. Those who, believing in this *Bachan* (these words), seek a *Satguru*, are His *Adhikári Jívas* (entitled to meet a *Satguru*), and they alone will meet a *Satguru*; and by His grace, He will accomplish their work (take them to their goal) and those very *Jívas* will be freed from birth and death.

157. The *Jíva* is being pursued by two lions. One is the mind and the other is *Kál*. So long as these two are not vanquished, spiritual progress cannot be made. But only a *Sant Sat Guru* has power to vanquish them. Therefore, only he who takes refuge in a

Sant Sat Guru will be able to conquer them and cross over.

158. Those who beg from a *Sat Guru* suffer no loss of honor or dignity, because all are beggars before the *Sat Guru*. There is none in the whole creation who is not a beggar before the *Sat Guru*. And those who feel shame in begging from the *Sat Guru* will have to humble themselves before *Kál* and bear the penalty. Blessed indeed are those who beg from the *Sat Guru*.

159. Believers in the *Vedas* and the *Puránas* say that sins of a *Jíva* are removed by a moment's *Satsang*. How then can we estimate the merits of the *Satsang* of the Saints Whose worth cannot be described by even the *Vedas* and *Puránas*? There is no doubt that those who attend the *Satsang* of the Saints have at least the sins of that day washed off. This merit accrues to those who always formally attend the *Satsang* and hear the *Bachan* (words of the *Sat Guru*); but it is impossible to describe what those gain who have faith in the Saints and love of the *Sat Guru* of the time.

160. Those who slander a Saint and those who praise Him will both be saved. But if a disciple of a Saint speaks evil of Him, he will be the loser. Such conduct from him is intolerable.

161. It is the *inner* hearing and accepting that is beneficial. The words of those who superficially recite or preach, have no effect. Many of those who belong to the priestly class or religious orders teach and recite scriptures to others, but they themselves do not show any change of heart.

162. Without the grace of the *Sat Guru*, it is not possible for a *Jíva* to have faith. And he alone should be considered the receptacle of His grace who has love and faith in the Feet of the *Sat Guru*. Many people wish

that their relatives and family members would believe in the Feet of the *Sat Guru*. The wish is not bad, but it should be remembered that till the *Sat Guru* looks mercifully upon anyone, it is very difficult for him to have faith and love. This should be left to the *Mauj* of the *Sat Guru*, for when He so wishes, He will confer faith and love in a moment and take them out of the snares of the world.

163. Disciples of Saints feel no pain at the time of death. Rather, they face it bravely because they have already kept death in mind and have taken part in the affairs of the world only as much as was absolutely necessary. They have already struck at the roots of the world in them. The worldly life of the *Satsangís* of a *Sant* is like the short-lived greenness of a tree which has been cut down.

164. It is very difficult to keep in the *Satsang* of the Saints. Some attend the *Satsang* but are really inattentive; that is, they seem to be sitting and listening to what it said but do not listen to accept it. What good will *Satsang* then do to them? They alone truly hear and understand whose minds are affected and also their conduct, more or less.

165. There is always more or less confusion in scriptures. The same doctrine is at one time commended and at another place it is criticized. What should a poor mortal accept and what should he reject? Without the help of a perfect *Sat Guru* it is not possible for a *Jiva* to decide. Scriptures can confirm, but cannot *give* you the Path. Only the Saints are conversant with the secrets of the inner Path and only They can reveal it to others.

166. A *Sádh* is he who, by discipline having detached himself from all others, places his trust in *Sat*

Guru alone and holds fast to *Shabd* which is the cardinal point of the creed of all Saints, and does nothing which would be inimical to *Gurbhakti* (devotion to *Guru*). Hence, he alone is a *Gurbhakta* and *Sádh*.

167. Only those who long to gain *Parmáarth* and have fear of transmigration will develop love for the *Sat Guru* and have faith in Him. They are not true seekers who want to see miracles in order that they may believe. Such people will not develop faith in the *Sat Guru* (even if He showed them miracles). It is not the *Mauj* to induce faith by showing miracle, for any belief based on miracles is not to be relied upon. They have true faith who hold dear the words of the *Sat Guru* and love His *Darshan*, and are restless without it. Such believers see miracles too. As for those who are looking for signs and miracles only, it is not the *Mauj* to give them any signs.

168. Except *Shabd*, there is no other way by which the *Jíva* can be led to his Real Home. All other paths are those of *Kál Purush*. *Shabd* is present in the heart of everyone, and it should be heard internally. Those who do not hear it will suffer at the time of death. Vocal and instrumental music will not achieve this end. Greater will be the suffering of those who claim to follow the Saints of the past and yet do not seek the *Shabd*.

169. *Pandits* lost their dignity because they led the people to the worship of images and sacred places. When the Saints gave out Their teachings as distinct from that of the *Vedas* and *Shástras*, the *Pandits* and *Bhèkhs* failed to appreciate the same, but misled the people, and thus lost their own prestige. The Saints now openly declare that those who merely visit sacred places, read scriptures and worship idols are moving

into the cycle of transmigration. In Their mercy, Saints exhort the people to give up all superstitions and rituals, and seek a living *Sat Guru* and take refuge in Him. There is no other way of escaping the cycle of births and deaths. You may do this whenever you like; but, whenever you do, you will have to adopt this very course. Believe it or not, there is no other way of escaping from *Chaurási*.

170. *Jíva* and *Brahm* are both brothers. The only difference is that *Brahm* has an administrative position, and the *Jívas* are all under him. It is the business of *Brahmá* and *Vishnu* and *Mahá Deva* to create bodies and nourish them, and they are also responsible for involving them in the world. But none except the Saints have the power to bestow *Muktí* (Liberation); for Saints alone are the partners of the Supreme Being from Whom both, *Jíva* and *Brahm*, have emanated. In other words, the Saints are Themselves the Lord (in human form); for the Lord has taken human form as a Saint for the purpose of emancipating souls and in this form confers upon souls that region which even *Brahmá*, *Vishnu* and *Mahádeva* can never reach. But love and faith in the Holy Feet of the Saints should be firm and strong.

171. In the beginning there was only One, then there were two, and then three, then many, then thousands and lakhs, and finally there were countless beings. Now he who finds a perfect *Sat Guru*, Who is one with the ONE and is the form of that ONE, will succeed through His grace in extricating himself from the illusion of the many and reach his Real Home.

172. The fruit of worldly actions is quite manifest to the *Jíva* and hence he is easily entangled in the world. But the fruit of *Parmárth* hidden, and belief

in its value is therefore slow to develop. Yet, faith is a prerequisite; for without faith (spiritual) effort is not possible, and when there is no effort, how can there be any result and any advancement.

173. That which is *Sat* (Truth) cannot be obtained by *Jap* (recitation), *Tap* (austerities) and *Maun Sádhan* (vow of silence). All those following such practices, stop short (of the goal), and no one (in this way) has been able to find the secret of the *Sat* which Saints have realized. That secret can be known only by serving the *Sat Guru* of the time and taking refuge in Him—for that *SAT* has incarnated Himself as *Sat Guru*. Therefore, all those who wish to attain *Sat Pad* should give up all ritualistic and superstitious practices and strive to please the *Sat Guru* of the time. Thus will they one day reach that *Sat Pad*.

174. It is very difficult for the child-widows and the child-ascetics to pass their lives. Many are led astray. But if they find a perfect *Sat Guru* and have faith in Him, they may easily pass their days. However, if they accept only an intellectual person as *Guru*, they will waste their lives in book-learning, pilgrimages, fasts and idol worship, and the noose of birth and death would not be cut. Therefore, they as well as all others should try their level best to find a *Sat Guru*. And even if they die in the course of their search, they should not mind, for the desire for finding a *Sat Guru* has been firmly planted in the *Chitta* (Mind) and that is equivalent to *Bhaktí* (worship) of the Supreme Being. Such a person would one day meet God in the form of *Sat Guru*.

175. The *Jívas* (People) of today are so unfortunate that they do not put faith in the teachings of the Saints but cling to what is written in the *Vedas*, *Shástras*, *Quran* and *Puránas*, even though they receive no proof.

Kál has so cleverly designed things that he makes the people easily believe what suits his purpose, but they will not believe the Saints Who mercifully explain the Truth to them in the best possible manner, and demand proofs of them. That shows that they are the *Jívas* of *Kál*, because they do not wish to accept the words of the Saints without proof while they believe in the teachings of *Kal* without demanding any evidence. Saints also pay no attention to such *Jívas*.

176. *Prána Yoga* and *Buddhi Yoga* do not go beyond *Akásh*. Beyond that the *Surat* can go only with the help of *Shabd*, and reach That Place where it can behold the Marvelous Being Who did not reveal Himself to the world during *Sat Yuga*, *Trétá* and *Dwápar*. No one knew His secret. Now, in Kali Yuga, The Saints have made It known. Those who have faith in the words of the Saints will alone behold that Marvelous Being and reach *Mukta Pad* (Stage of Liberation).

177. So prevalent is ignorance nowadays that many *Sádhus*, desirous of becoming *Pundits* (Learned), go to *Káshi* (Benares) and waste their lives in the company of *Pundits*. If they had turned *Sádhus* instead of wasting their time in book-learning they ought to have sought and found a perfect *Satguru* and devoted themselves to His service and *Satsang*, and to some *Antarmukh Abhyás* (inner spiritual practice), which would have made them true *Sádhs* and enabled them to reach their Real Home

No one can escape the round of births and deaths by following *Pundits*. When even *Brahmá* himself, who is the author of the *Vedas*, cannot escape transmigration, what power then have the *Pundits* to escape? The *Pundits* and *Gyánís* of today only talk knowledge and do not possess even true learning or true *Gyán* (Wisdom).

All these merit *Chaurási* because no one except the *Sat Guru* of the time has power to save people from *Chaurási* and take them to their Real Home.

178. How intricately *Kál* has spread his net in this world! Many of those who are engaged in (so-called) *Parmárth* and think they are engaged in *Parmárth* (spiritual effort) and are receiving popular applause for being engaged in *Parmárth*, are found, on a little scrutiny, to be devoid of even a particle of *Parmárth*. They busy themselves with pilgrimages, fasts, sacred recitations, idol worship, and spend their time in ceremonies and ritualistic observances. This leads only to conceit. These practices are not acceptable to the Lord in these times nor can they save us from *Chaurási*. All are, therefore, drifting towards *Chaurási*. Whoever wishes to escape *Chaurási* should practise *Bhakti* of the *Sat Guru* of the time. There is no other way of escape.

It is a pity that people work hard in other *Sádhanás* (Discipline, etc.) but do not accept *Satgur Bhakti*. Some are wedded to a blind belief in *Granth*, etc. and believe it to be the *Guru*. Now just consider what good will come of looking upon scriptures as *Guru* and where is the authority (for doing so)? Scriptures are inanimate and you cannot render them service. Will then such people be able to practise *Gurbhakti*? Real devotion to the *Granth* consists in acting upon what is written therein; that is, to seek a *Satguru* and to serve and take refuge in Him. Inability to accept this advice would mean that faith in the *Granth* is superficial. Such people are in the same boat with the idol worshipers. This error is due to the fact that people do not come across someone who can correctly explain things to them. Therefore, they are all living in error and superstition. The *gurus* whom they

meet have never themselves submitted to discipleship, and only mislead and delude their followers. Whether *Pundits* or *Bhèkhs*, they are all alike, for none of them realizes the greatness of a *Sat Guru* or the importance of *Satguru Bhakti*. They are themselves the slaves of books, scriptures, old customs and traditions, and go on binding their followers to the same. They do not teach *Satguru Bhakti*, which alone can bring them salvation and take them to their Real Home.

These teachings are given out only by *Sants*, that is the *Sat Purush*, when He manifests Himself in this world; for this is the Highest Path and quickly leads to the Liberation of the *Jiva*. But only the *Sanskáris* (those with a previous background) will accept these teachings, and they alone will search for a *Sat Guru*. And those who are satisfied with superficial performances and the display of the Miraculous, would not be able to practise *Satgur Bhakti* which involves a strain on the body, the mind and the wealth. The highest *Sanskáris* (best fitted spiritually) are those who hold *Sat Guru* and *Nám* above everything else.

179. The worldly people feel pleased on eating sweet and salted (tasty) dishes and on wearing fine clothes. But all this is useless. What dishes taste delicious and daintily salted to a *Gurmukh*, and what clothes does he like? *Sant Satgur* describes it thus: He is a *Gurmukh* who finds the speech of the *Sant Satgur* sweet, because there is nothing more delicious than this; to whom the hearing of *Sat Guru's* words are *Saloná* (salty, tasty), and having faith in the *Sat Guru* is the dress of a *Gurmukh*. This is the gist of everything. But this applies to a true and pure *Parmárthi* (spiritual devotee), for only he will hold these things so dear as described above. The worldly people will dislike them.

180. The *Gyánís* of today put the *Vedas* first and the Saints afterwards. This is a great mistake and is due to the fact that they call them Saints who have studied the *Vedas* and follow their injunctions and have somewhat attained the position of a *Sádh* but they are absolutely unaware of the Saints Who are the Creators of the author of the *Vedas*! Those who are called Saints because of their knowledge of the *Vedas* do not come up to the level of even the disciples of the Saints. For instance, one received a high education but got no job while another was not so highly educated but got a job in a high place and is talented besides; so a person who is merely educated cannot equal him. This applies to the modern *Gyánís*. They have received good education but secured no job; that is, they do not practise *Satguru Bhaktí*. The disciples of the Saints, even though they be unlearned, if they practise devotion to and enjoy the protection of a perfect *Sat Guru*, will one day reach the Highest Stage, while those who only theoretically talk of *Yoga* and *Gyán* will wander about in *Chaurási*.

181. The errors of the five *Shastras* were pointed out by *Vedánta*, and the errors of *Vedánta* are now exposed by the *Sant Sat Guru*. The hollowness of these *Shastras* was not exposed in *Sat Yuga*, *Trétá* and *Dwápar* because Saints had not then manifested Themselves. Now, in *Kali Yuga*, the Saints have come down for the redemption of the *Jívas*, and openly point out the errors and imperfections of all religions and show the True and Direct Road to Emancipation. But the *Jívas* are so shallow-minded that they don't accept Their Words nor give credence to Them.

Now if you think a little, you will find that belief in the *Vedic* teachings also was developed by reading or hearing the same, and not by practice; nor, in fact, is

practice possible, for it is not possible to carry on in this *Yuga* the *Abhyás* (spiritual practices) described in the *Vedas*. Again, they have no faith in Spiritual Adepts, otherwise they would obtain the secret from Them according to the technique of the Saints, and start *Abhyás* themselves. If you continue to depend on books alone and go on reading the same, you will never learn the practical way from them. It would only lead to intellectual vanity, which will soil your *Antahkaran* all the more and render it incapable of even following the *Jugti* (Technique). That's what we notice in these days: lots of talk, but no practice.

The *Parmárthi Jívas* (true seekers) should, therefore, confine themselves to the quest for a *Sat Guru* and to *Satguru Bhakti*, and give up everything else; for the purification of the *Antahkaran* is possible by no other practice in this *Yuga*—and when the *Antahkaran* is not pure, how will Salvation be obtained? Except the *Sant Sat Gurus*, no one can tell the way for the attainment of the Final Stage, for they alone know the secrets of His Mansion, and no one else knows This Secret. It is only by the service of and devotion to such *Sant Sat Gurus* that the *Antahkaran* is purified, and it is only by Their mercy and grace that the *Mukta Pad* (Stage of Salvation) would be attained and the Path would be traversed. Except this, there is no other way of Redemption.

182. No one can plant the seed of *Bhakti* except a *Sant Sat Guru*. Only a merciful *Sant* will point out the Straight Path to the *Jíva*—all the rest only lead him astray and make him wander, and are in fact themselves deluded. For, just think, the stone image—fashioned by man himself—which they place in temples of brick and stone, is looked upon as God, and the People are exhorted to worship the same; but they don't give to the *Jíva* the

secret of that temple which the Supreme Being has Himself made and wherein He resides, and where the gong, the conch and various other musical instruments are being always sounded, and *Arti* (ceremony of worship) is being perpetually performed. Such blind ones, being themselves deluded, mislead others also, and instead of doing them good, do them harm.

How can the blind lead the blind? Hence the insistence upon seeking a *Sat Guru*. So long as He is not found, the Inner Secret of the Path cannot be known. *Sat Guru* is He Who is enraptured in the *Shabd* within, reveals the Inner Secret, and shows the way to the soul's Real Home through *Shabd*. No *Sat Guru* can be judged by external appearances. Men are ignorant and blind. How can they (the blind ones) judge and catch a *Sat Guru*, Whose eyes alone are open. The blind cannot catch One Who sees, but One Who sees may permit Himself to be caught by whomsoever He chooses. Therefore, it is not possible for the *Jivás* of the world to recognize a *Sat Guru*—but *Sat Guru* may, of His own *Mauj* (Will), manifest Himself to them if He likes. However, in the beginning it is sufficient to note that whoever explains the Inner Secret and inculcates or teaches the Path of *Shabd*, may be taken for a *Sat Guru*—but one should also find out whether He is Himself absorbed in *Shabd* or not.

Be it known too that the Inner Secret is known only to a *Sant Sat Guru* or to one to whom He has revealed it. The *Sant Sat Guru* does not depend upon discourses or teachings or scriptures. He Himself is the Supreme Being in human form. So long as one does not devote himself to internal *Abhyás*, relying upon the mercy and grace of a *Sant Sat Guru*, he will never reach *Nij Pad* (Real Home). A *Sant Satguru* in His *Mauj*, can redeem

a person in any way He likes, but faith in and devotion to Him are most important. Then, if He pleases, He may put a *Jīva* first in *Satsang*, or may make him practise *Shabd Abhyās*, or let him apply himself to *Sēvá* (Service). He is all-powerful and, when pleased, may in an instant bestow anything He likes. But it is very necessary to please Him.

183. If a perfect *Satguru* is not met when the pangs of separation are felt and there is an intense longing to realize God, the longing goes fruitless. If the *Birhí* (one with intense longing) were to claim that he can realize God without the *Sat Guru*, he would be mistaken; because it is utterly impossible to reach the Goal without a living *Sat Guru*.

Both, those who are fired with an intense longing and those who are not, require a *Sat Guru*. Even if the longing is intense, it will pass off if a Perfect *Sat Guru* is not met and recourse is had to an imperfect teacher. After that, if one meets a perfect *Sat Guru*, he has no more desire or yearning left. However, if one without much love or longing takes refuge in a perfect *Sat Guru*, the *Sat Guru* will develop his love and yearning and accomplish his purpose. On the other hand, if such a one contacts an imperfect *guru*, he will be vain of his *bireh* (longing) and will not succeed in his purpose. The all-important, in every way, is a Perfect *Sat Guru*. Hence it should be known that no one can succeed in his object without meeting a Perfect *Sat Guru*.

184. The stage of *Saran* (resignation to the will of the *Sat Guru*) is very high, but also very difficult. Of course, many say that they have resigned themselves (to the *Sat Guru*); but as a matter of fact, one who has completely surrendered himself (to the *Sat Guru*), holds no one dearer than Him. Only those who have reached

this stage can make this claim. In former times the Saints did not save anyone unless he surrendered his mind, body and wealth; but now the gracious *Rádhá Swámí*, pitying the misery and weakness of the people and out of His grace, confers salvation upon them if they show even a little love and humility. Only those are really fortunate who have the *Darshan*, *Sévá* and *Satsang* of the perfect *Sat Guru*, and are carrying on *Shabd Abhyás*. Anyone may enjoy wealth and family, but the *Sévá* of a *Sat Guru* and the society of *Sádhs* (holy men) are rare in this age of *Kali Yuga*.

185. *Rám*, who creates, preserves, nourishes and destroys the three worlds, lays claim to the soul; for he separated the soul from its Real Form, subjected it to birth and associated with it various enemies, within and without. Internally the soul is entangled in the net of passion, anger, greed, attachment and vanity, while externally it is attached to mother, father, son, wife, friends, wealth, honor and all the sensual pleasures of the world. Then why worship such a prosecutor? So one should turn to the *Sat Guru* by whose grace alone the soul can escape the snares of such an enemy and attain the region of eternal happiness. No one else can rescue the soul from the snares of *Kál*.

186. The Name which a *Sant Sat Guru* reveals is not to be found in the *Vedas* and *Shástras*, and He alone is a *Sant Sat Guru* Who has that perfect Name. Many persons belonging to different holy orders call themselves *Sádhs* and Saints, but they are not so in reality. They get their bread owing to the greatness of perfect Saints and *Sádhs*. Only he may attain the status of a Saint who has secured the love of a Saint, and this will be possible only to him who offers love and devotion at His Holy Feet. Such love and devotion will develop in His

service, out of His grace, and by *Satsang*. Even the name and region of *Triloki Náth* (the Lord of the three worlds) may be attained in this *Kali Yuga* by practising the spiritual exercises prescribed by the Saints and through Their grace. By no other means can even these be attained in this *Kali Yuga*.

187. They who love the Holy Feet of the *Sat Guru* do not want to hear anything else except his glory and greatness. And he who has faith in the *Sat Guru* sees no blemish in Him. If he were to become critical towards the *Guru*, he would lose his *Satgur Bháo* (feeling of love for the *Sat Guru*). One should, therefore, never try to find fault with the *Sat Guru*. Only he who behaves like this will be a *Gurmukh* and reach the final stage one day.

188. *Ishwar* (Creator) is said to pervade everywhere in the higher as well as the lower regions, but nobody finds him. What practical benefit can accrue from his being omnipresent when no one can realize him in that form? But when the Lord takes the form of a *Sat Guru*, He shows Himself to the people and, out of His grace, reveals to them the technique by the proper use of which they gain their real Home and see His *Nij Roop* (Real Form). Which, then, is the greater, the living *Sat Guru* or the all-pervading form which cannot help anybody?

When, by *Satsang* and *Sevá* the *Jiva* develops faith in the *Sat Guru*, he easily accomplishes his purpose. Without contacting a living *Sat Guru*, no one can have perfect belief in the Lord, and when the belief is not perfect, there cannot be perfect love and faith, and when the love and faith are wanting, how will liberation be possible? Under these circumstances, whatever spiritual effort is attempted will bear fruit in various births, but

will give rise to the *Bhakti* of the true Lord. The *Bhakti* of the true Lord will never develop until one comes across a living *Sat Guru* and has faith in him.

189. Nowadays, *Sádhs*, *Bráhmans* and *Kshatriyas* have become conceited. Neither do the *Sádhs* possess the qualifications of a *Sádh*, nor the *Bráhmans* the attributes of a *Bráhman*, nor do the *Kshatriyas* exercise sovereignty any longer or possess strength and power. They only boast. The *Vaishyas* and *Shudras* still follow their rule of life to some extent.

Saints advise the people to go to *Sádhs*; but when true *Sádhs* are difficult to find, what shall be done? Without the company of Saints and *Sádhs*, salvation is not possible. It should be understood that one cannot meet a Saint or *Sádh* unless he has *Sanskár*. One with great good fortune will surely meet a *Sant Sat Guru* or *Sádh*.

If one were to say that a *Sanskári* (one with previous impressions) does not need the company of Saints, that would be wrong. Whether with *Sanskárs* or not, both need *Sádhsang* (association with or company of *Sádhs*). The only difference would be that a *Sanskári* would be affected by the *Bachans* (sayings) very soon and would easily accept them, while one without *Sanskárs* will not be able to readily accept the *Bachan* (word of the Master) nor to act upon it so well. The seed will, however, be sown in him and he will practise later on.

He is called *Sanskári* who, in his past lives, has been meeting and putting faith in the *Sat Guru* and *Sádhs*, and whose *Bhág* (destiny) is being gradually improved through the grace of the *Sat Guru*. By the grace of *Sant Sat Guru*, *Asanskári* (one without *Sanskar*) can also be made *Sanskári*.

Such is the greatness of the *Sant Sat Guru*, that those who have His *Darshan* receive some spiritual uplift and

escape *Chaurási*; they are protected from much suffering and affliction, and, by His grace, the road to ultimate emancipation is opened. Therefore, for their own good and happiness, all *Jívas* should go to a *Sant Sat Guru*, wherever He manifests Himself, and add to their *Bhág* (earn merit) by *Darshan* and *Sévá*.

190. He makes the best use of his body who is blessed with the service of a living *Sat Guru*. The fruits of that service may be explained thus. The feet are made pure by walking to see the *Sat Guru*; the eyes are made pure by looking at Him; hands are made pure by ministering to His person, that is, by massaging His legs and fanning Him. The entire body is purified by bringing water for His use. The *Antahkaran* (mind) is purified by attentively listening to His discourses, contemplating upon them and translating them into action as far as possible. The devotee, while thus leading a life of service to the *Sat Guru*, will himself realize the benefits of *Satsang* and *His Dayá* (Mercy). The spiritual status and the bliss which he will enjoy cannot be described.

191. Nowadays, when both householders and *Bhékhs* go on pilgrimages, they think only of visiting sacred places. They do not look for *Satsang*, which is the most vital of all, nor they have any regard for it. What they take to be *Satsang* is not *Satsang* in reality. *Satsang* is really association with the *Sat Guru*, and does not consist in discussions, hearing stories, legends, deeds of past heroes and philosophical discourses. The form of the *Sat Gur* is, in fact, the form of *Sat Purush* Himself. Therefore, association with Him alone is *Satsang*. All else is mere dialectics, which can never lead to man's emancipation.

192. Those who look upon either *Brahm* or *Rám* as all-pervading and make him the ideal of their wor-

ship, ought to know that they will never realize their goal by such *Tek* (blind belief). The all-pervading forms of *Rám* or *Brahm* are similar to the light of a lamp which provides light for everybody. Thieves steal in that light, drunkards drink in it, the licentious engage in sensual pleasures and the religious perform spiritual practice in it—but the light itself makes no comment.

The recitation of such a name, or putting trust in it, will not help anybody to escape from the cycle of birth and death, and the mind will go on making them dance to its tune. But, in the case of those who absolutely rely on the *Sat Guru* form of the Lord and who are blessed with His holy *Satsang*, the licentious will abandon such ways, the thief will stop stealing, and, shunning the paths of sin, they will become pure and in course of time reach their real Home and realize the Real Form. But one may spend his entire life in reciting the name of *Rám* or *Brahm* or any such *Isht*, without getting rid of the vice; nor will the root of desire and cravings for pleasures be cut. How can then emancipation be possible?

193. When people think that they have renounced everything as a result of reading *Pothís* (holy books) and by analytical thinking, they are only deceiving themselves. It is a great mistake. They have not yet tested their mind and senses. When they are brought face to face with the allurements of sensual pleasures, or flattered by the rich or powerful, they will see how the mind feels happy and attentive to such seductions: and also how the mind reacts to censure, dishonor, or the denial of the object of desire. It shows that the desire for honor and respect and fame and for travels and sight-seeing is still very strong in the mind. To look upon outward renunciation, detachment, or the reading of

spiritual books as true *Parmáarth* is also a mistake, for the mind is not vanquished by these means.

The way to vanquish the mind is to serve a perfect *Sat Guru* or a perfect *Sadh*, to attend His *Satsang* and, living on hard, unbuttered bread (rough food), follow the technique given by Him; that is, to apply the mind to *Surat Shabd* practice. But when one has no idea of such things, how can he expect to control the mind and make spiritual progress? What boots it to denounce the pleasures of this world and the next as the refuse on which crows feed, while secretly the mind harbors the desire for and seeks the opportunities to enjoy those very pleasures? Alas, they do not even realize the discrepancy between what they say and what they do! But the masses are even more ignorant, because they follow the ignorant, and so drown themselves while depending on the drowning to save them.

194. Some learned people maintain that the desire for pleasures and indulgence in lust, anger, etc. is a natural characteristic of the mind and the senses, and that the soul is distinct from all these things and is not affected by them. If this truth is realized as a result of careful thought this is a mistaken notion. Where is the difference between a *Gyáni* and a worldly man if the cravings for sensual pleasures and the lower tendencies of the mind and the senses are considered a part of their nature? The one will pay for it by going into *Chaurási* just as much as the other, for at the time of enjoyment, both become equally attached and forget themselves (their real nature).

It will be observed that such persons become filled with anger and envy when they are let down or criticized and blamed, or when they see others honored or praised. If their desires are not fulfilled, they feel very unhappy

and devise all sorts of plans and even ask for help to secure their object. Imagine what a miserable plight this is! In order to enjoy the sensual pleasures which they say are mere refuse of crows, they descend to the lowest rung of the ladder, after which lies the road to transmigration.

It is therefore emphasized, out of mercy, that those who wish for the redemption of their soul should avoid merely learned *Gyánís* and should, somehow, seek the *Sat Guru* and take refuge in His Holy Feet. Then only will they achieve their object. No other form of devotion will ever lead to emancipation. *Pundits* and *Bhékhs* cannot save us. It is proper to feed priests and *bhékhs*, and to give them what you can, but it is essential that both, mind and body, should be offered at the Holy Feet of the *Sat Guru*. However, this will appeal only to such as are anxious to meet the Lord, and they alone will act upon it. The *Bhékhs*, the *Pundits* and the worldly people will not like these words.

195. Learned and clever persons are not fit for the society of a *Sat Guru*, because they are filled with conceit and will not believe in the *Sant Sat Guru*. Saints give out what They have seen, but these ignorant persons depend on what they hear or read, and wish to prove things by the force of intellect. Their minds are egotistic and wavering and full of cravings for pleasures and do not follow the practice prescribed, but look for miracles. It is not, however, the *Mauj* of the Saints to show miracles, for the love based upon miracles is not reliable. Miracles are shown only to true seekers who have developed faith in and love for the Saints as Redeemers of their souls. Such disciples always see miracles. But those who are not sincere in their desire for *Parmáarth*, and are really anxious to gain worldly enjoyment, and name

and fame, do not deserve to be shown miracles or to be introduced into *Satsang*. The *Parmárthis* should therefore beware of the company of such people.

196. If, apparently, Saints show even some anger or greed, it is for the benefit of the *Jíva*; but the anger and greed of the worldly minded lead into *Chaurásí*. The un-informed cannot comprehend the subtlety of this dictum. Only *Satsangís* understand this. Fools slander, but the Saints Who are merciful, in their mercy, emancipate them too.

197. Worldly people are afraid of death because they are attached to the world and its objects; but a *Sádh* is not afraid to die because he knows that this is not his Home, and looks upon the world and what it offers as a source of pain. He sojourns in this world as a traveler and is keen on experiencing the joy of beholding the all-blissful form of the *Sat Guru*. He, therefore, feels no pain at the approach of death; in fact, *Sádhs* are accustomed to dying during life and are enraptured in the delight of beholding the *Nij Roop* (*Real Form*) of the *Sat Guru*.

198. No special rules are prescribed in the *Durbár* of the Saints for service or *Bhajan* or *Satsang*, nor do the Saints compel anyone. They correct only through Their discourses. The highest type of people understand and accept quickly; the mediocre type accept only gradually; and those who do not understand and accept the teachings, can't stay in *Satsang*. But the *Satsangís* should not be spiteful toward any of these, nor should they be anxious that all should conduct themselves just as they do or go away, for it would mean a loss to them and no gain to the *Satsangís*. On the other hand, if they remain in the *Satsang*, then by and by they would one day conduct themselves like the others.

199. A religiously devoted daughter is better than a *Sákat* (*manmukh* or irreligious) son, because the former would be the means of reedeeming both families (father's and father-in-law's) while the latter injures both. Blessed therefore is that family in which a *Bhakta* son or daughter is born. One *Bhatka* born in a family will emancipate eight generations of that family, while *Sákat* (*manmukh*) sons—how many there may be—will only lead to hell.

200. When people cannot recognize the *Sat Guru* even in the physical form which He has adopted for the emancipation of *Jívas*, how will they recognize Him in His *Sukshm Saroop* (Subtle Form)? So only a *Gurmukh* is able to know Him fully, as only iron and no other metal turns into gold by the touch of *Páras* (the Philosopher's tone).

People wish to become *Gurmukhs*, but they do not practice *Gurbhaktí* as they ought to. They should, therefore, thoroughly practise devotion to the *Sat Guru* of the time, and by and by they will become *Gurmukhs*.

Some foolish people say that they will accept this or that one as a *Sat Guru* if they see Him change anyone into a *Sat Guru*. Now suppose He did change someone into a *Sat Guru*, what would be the gain to them? If they want to become *Sat Guru*, they should themselves take to *Satgur Bhaktí*; then they will see for themselves. They cannot practise *Bhaktí*, and so they waste their opportunities as human beings. But even this is *Mauj*, for if everyone were to become a *Gurmukh*, how would the world go on?

201. *Bhèkhs* and *Bráhmans* are honored in the world. But only those hold them in high esteem who do not long for *Parmárth*, because they do not possess the secret which leads the soul to its Home. They have

acquired knowledge or joined the holy orders for worldly ends. A true seeker cannot have much regard for both these types. Outwardly, he might entertain them and even give them money presents, but he will not give his mind to them.

Therefore, the *Pundits* and *Bhékhs* should rather keep from the *Satsang* of true *Parmárthís*; but if they go, they should not do so hypocritically, for there is no room there for hypocrisy and insincerity. If they behave sincerely, they may gain something; otherwise they may be slighted. And to indulge in falsehood and hypocrisy where the Saints are present in person and are holding Their *Durbár*, is to invite rough treatment, for the Saints are *Samrath* (all-powerful) and show great tolerance, but Their *Satsangis* cannot put up with it and expose such people. How can the hypocrites and impostors stay there when the true seekers are being constantly winnowed (from the false) in the *Satsang*, day and night!

202. *Brahmá*, *Vishnu* and *Mahádéva* are the gatekeepers of *Íshwar's* Court, and the disciples of a *Sant Sat Guru* are His gatekeepers. They rank so high that *Brahmá*, *Vishnu*, *Mahádéva*, and even *Íshwar* himself who is their lord, cannot stop or challenge them. As Saints are superior to all, their disciples too enjoy a position which cannot be equalled by *Íshwar* and other gods.

203. The teachings of the Saints can best be explained by Saints only. No one else is competent to interpret the same. Whoever else tries to do so, will depend upon his intellect. The teaching of the Saints is based upon personal experience, and so is also its interpretation. It is beyond the reach of intellect and it is not possible for merely learned people to understand it correctly.

204. If there were power in the Name, out of

thousands who recite it, surely some would have been benefited. This shows that the power is not in Name but in the *Sat Guru*. Fortunate are those who are serving the *Sat Guru*. Even sinners who have got hold of a *Sat Guru* will be pardoned; but even the sinless will be considered as great sinners if they have not accepted a *Sat Guru*.

205. Vain and haughty people who attend the *Satsang* do not enjoy it because they come with the idea of finding fault, and do not grasp the things explained to them. Outwardly, they respect the scriptures very much, but do not act upon a single maxim therein. Instead, they look down upon those who believe in the scriptures, who try to act upon them as far as possible and who give the first place to the *Sat Guru*. Such egotists will never derive any benefit from the Saints. They hold fast to the *Granth* but ignore the commandment contained therein, to seek a *Sat Guru* and serve Him, which would benefit them. They look upon the *Granth* itself as *Guru*. In so doing, they act directly against the teachings of *Guru Nának*, for the *Granth* cannot be a *Guru*. It is lifeless and can neither speak nor give instructions. This is the function of the *Sat Guru* only.

If the *Granth* could give instruction, *Nirmalás* and *Udásts* would not have gone to *Káshi* and humiliated themselves before *pundits*; they would not have regarded the *Granth* as inferior to the *Vedas* and *Shástras*; they would not have taken to fasts or wandered about in pilgrimages to sacred places, and would not have directed their disciples to perform their last rites at *Gáya* after their death. The *Granth* contains the secret which even *Brahmá*, the author of the *Vedas*, did not know. But no one except a perfect *Sat Guru* can explain that secret. It is therefore necessary that all should give the first place to the *Sat Guru*. He can make known the

secret of the *Granth*, and He can also confer salvation without any scriptures. Those who do not seek the *Sat Guru* of the time will wander about in *Chaurási*.

206. There is no salvation for *Váchak Gyánís* (those who only talk *Gyán*), for they only talk. In the case of true *Gyánís*, the *Asthool Karmas* (gross *karmas*) only are destroyed, but not the *Sukshm Karmas* (subtle *karmas*), as they can be destroyed only after reaching the region of the Saints. It must be borne in mind that only Saints can lead to salvation in this age, because there can be no salvation unless all *Karmas*, both gross and subtle, are destroyed, and the *Gyánís* do not know the technique of destroying *karmas*.

207. *Gurmukh* is he who looks upon the *Sat Guru* as the Lord God and does not question any of His actions nor let his faith in Him suffer. For instance, if there is death in the family, or some misfortune or loss has to be faced, or there is abnormal heat or cold, or excessive rain or drought, or sickness or epidemic, or some other calamity befalls—the *Gurmukh* will never say that it should not have been so or that it was improper or bad. On the other hand, he should think that whatever has happened was according to the Divine Will and must be right and contain some ultimate good. Only a perfect *Gurmukh*, however, will behave like this; no one else has this ability.

208. *Rám* (God) is within every one, but nobody knows him. People commit sins while He looks on, but He does not prevent them, and makes them go through *Chaurási*. What good then, is this *Rám* (God) to us? But when we meet a *Sat Guru* and He explains to us in what form *Ram* is present in our hearts, then we are informed and avoid bad deeds, and escape *Chaurási*. Hence, it is necessary to seek at *Sat Guru*, for He is the

Rám manifest, and the search for the unmanifested *Rám* is not possible without the help of a *Sat Guru*. Those who don't do so, will neither find *Rám* nor escape *Chaurási*, but waste this precious human life. And whoever seeks the *Sat Guru* will surely find Him, for the *Sat Guru* is an incarnation eternally present on this earth.

209. To hear the *Shabd* that is ringing within us is *Shabd Bhakti*; to serve and love the heart (person) in which the *Shabd* is manifest is *Sat Guru Sēwá*, and He alone is *Sat Guru* and the *Shabd* is His *Nij Saroop* (Real Form). To accept His teachings and act in accordance with them is the external form of *Sat Guru Bhakti*. To hear the *Shabd* within is the internal form of *Sat Guru Bhakti*.

The first rung of the ladder is to love that form of the *Sat Guru* by which He imparts instructions. Then love for the *Shabd* Form of the *Sat Guru* will be developed. He who has no love for the human form of the *Sat Guru* will not be able to love the *Shabd* form too; and in spite of his best efforts, he would not be able to hear the *Shabd* within. However, if he is devoted to the human form of the *Sat Guru* but has not developed much love for the *Shabd*, the *Sat Guru*, out of His mercy, will emancipate him; but, of course, whoever has love for the *Sat Guru* will have love for the *Shabd* too. Love and devotion to the human form of the *Sat Guru* should come first. This is indispensable.

210. *Nárad Muni* saw *Rám* (God) face to face, but *Rám* could not save him from the cycle of transmigration. His *Guru* saved him from that. How then can those people nowadays expect to be saved who only recite the name of *Rám*, whom they have never seen? Without meeting a perfect *Guru*, how can they escape *Chaurási*? It is, therefore, very necessary to seek a living *Sat Guru* and submit to Him.

211. Just ask *Nirmalá Gyánis* why they do not act upon the *Granth* of *Guru Nának*, to whom they claim to belong, and why do they slavishly accept the *Vedas* and *Shástras*? In other words, why do they not perform the *Bhaktí* and develop humility as prescribed by *Guru Nának*? If they look upon themselves as *Gyánis*, they are mistaken. Without *Bhaktí*, how did *Gyán* arise? The *Gyán* (knowledge) they speak of is merely that of books, which vanishes when the wheel of *Máyá* is set in motion. It is necessary, therefore, to practise devotion to the perfect *Sat Guru*, so that real *Gyán* may be obtained.

Even *Vyás* and *Vashisht*, who had attained perfection in their line (they were perfect *Gyánis*), were assailed by *Máyá*. Then how would you escape? Only Saints and those who have taken refuge in Them can escape from *Máyá*, and no others. If you do not love the Saints, you will remain enmeshed in the net of *Kál*. Give up all conceit of learning and intellect, and behave humbly before a *Sant Sat Guru*, if you wish to make full use of your human life. He is all-powerful and, protecting you from both *Máyá* and *Kál*, will take you to the Real Region. You are free to accept this advice or not, but it is given entirely for your own good.

212. In this age of *Kali Yuga*, Saints are the Kings. All who follow Their commandments—that is, live the sort of life and practice the devotion they have prescribed for this *Kali Yuga*, will be happy and will attain liberation. But if they act contrary to this and engage in rites and ceremonies and forms of worship prescribed for the previous ages and given in the *Shástras* and *Puránas*, they will not be able to carry them out strictly according to injunctions and will only increase their vanity. All old laws have been repealed; hence they are of no value now. Whoever follows them now

and pins his faith upon them will not succeed nor escape *Chaurási*. All *Jívas* (people) should, therefore, heed the commands of the Saints.

And the Saints have prescribed the following *Karam* and *Upasna*:—*Satsang*, *Sévá* and *Darshan* of the *Sat Guru*; recitation of the writings of the Saints and hearing of the same; and the *Simran* or Repetition of *Nam* given by Them; this is the *Karam* (the ritual for this age). Love for the human form of *Sat Guru* and meditation upon It; and hearing *Shabd* internally, with *Surat* (rapt attention), that is *Upásná* (worship for this age). (*Gyán* is the Fruit).

213. *Bráhmans* and *Kshatriyas* have given up their mode of life and *Dharmas* (duties), but not their pride. The rituals of past ages they *cannot* perform according to prescribed modes; and what their teachers prescribe for *Kali Yuga*, they do not perform and so remain unfortunate. They are helpless because in this age *Parmárth* (religion) is subordinate to livelihood; whereas formerly livelihood was subordinate to *Parmárth*.

But now the Saints who have appeared in *Kali Yuga* have invented such a technique that by following it a *Bráhman* may become a true *Bráhman*, and a *Kshatriya* a true *Kshatriya*, but, owing to their conceit, they don't believe in the words of the Saints. On the other hand, they revile them. The reason is that these people are not eager to get out of this world; a filth worm is always happy in filth. Hence the worldly people feel offended at the words of the Saints, but the Saints nevertheless point things out for their good.

214. The Lord is within us but the ignorant *Jíva* is always seeking Him outside. Residents of *Kánshi* and *Prayág* go to *Ajudhiyá* and *Bindrában* to find the

Lord, while residents of *Hardwár* and *Badrínáth*, *Ajudhiyá* and *Bindrában* go to *Prayág* in search of Him. Only a perfect *Sat Guru* can put an end to this roaming about. Hence, one should seek a *Sat Guru*. *Pundits* and *Bhékhs* are themselves deluded and delude others too.

215. The human body is short-lived. It is not worthwhile feeling proud of its youth and beauty. As trees lose their leaves in the autumn, likewise this youth and beauty also will be gone in a few days. Therefore, we should not waste it away, but find a beloved Master and devote our time to service and attendance on Him.

It should be well understood that all relatives and friends, father, mother, wife, sons and wealth—are not our true friends; rather, they all lead to unhappiness. People of the world, however, look upon them as a source of happiness, and in this they are unfortunate. Fortunate are those who are devoted to the perfect *Sat Guru*, have faith in Him and serve Him with their bodies, minds and wealth. Wise is he who has found a *Sat Guru* in his youth; whoever neglected this will have to repent.

216. Saints and *Pundits* have never agreed nor ever will they, because *Pundits* advocate external forms of worship, while Saints insist upon internal devotion. *Pundits* mislead the people by making them worship stones and water; some prescribe *Varnátmak Nám* (spoken word), but they cannot properly explain its secret. However, Saints reveal the secret of *Dhunátmak Nám* (Name associated with *Shabda* i.e. the Primal Music) AND They also explain its mystery, form, action, and Its Source, systematically. If people would accept the message of the Saints, they would realize their goal; otherwise they would go on wandering from life to life.

217. The duty of the *Jíva* is to serve his Father. *Sat Nám Sat Purush* is his Father, of Whose essence he is. But Him he is not able to find. How can he then serve Him? Now be it known that Saints are the Incarnations of *Sat Purush*, and to serve Them is to serve *Sat Purush*. They did not manifest themselves in the first three *Yugás*—but They have now incarnated themselves in this *Kali Yuga* for the redemption of the *Jívas*. They have no other object in coming to this world. Those who are *Sanskáris* (predestined) are drawn to Their holy Feet as soon as they behold Them and hear Their words; many others receive *Sanskárs* (Impressions) and, in course of time, they too will escape *Chaurási*. Except Saints, no one can save souls from *Chaurási* and lead them to their *Nij Dēsh* (Real Home).

218. Those who have no faith in *Nám* but are outwardly living a good, pure life and striving for inner purification also, will not receive the full benefit even if they practise *Jap* (Recitation), *Tap* (Austerities) and *Abhyás* (Spiritual Practice) to the best of their ability. On the other hand, those who have got *Nám* revealed to them by a *Sat Guru* and have full and firm faith will enjoy the fruits of *Jap*, *Tap* and *Sanjam* (Continence, Concentration) and, in addition, will reach the highest stage.

A couplet states: “*Yoga* (Meditation), *Yagya* (Sacrifice) and *Achár* (Religious Observances) are all included in *Nám*.” Says *Parasram*, “*Jap*, *Tap* and *Sanjam* follow in the wake of *Nám*.”

This *Nám* is to be had from a *Sant Sat Guru*. It will cut the root of all evil inclinations and gradually lead to control of the mind and senses. If, however, without this anyone tries to control the senses, he will find it very difficult to do so; for if he will try to control

one, another will assert itself. This seems to be the plight of those who recite the Name as given in the Scriptures. Even though they recite the Name assiduously, they can't get rid of *Vikár* (evil tendencies). But if the *Gurmukh's Nám*, that is the One given by the Saints, is recited, It will gradually lead to the eradication of all evil propensities. There is no other way of overcoming evil tendencies in this *Kali Yuga* except by the practice of *Nám*.

219. In the teachings of the Saints no importance is attached to *Vairág* (Indifference or aversion to world). It is *Gurbhaktí* alone which is important. *Sádhanas*, like *Vairág*, etc., without any solicitation, stand with folded hands before one whose *Gurbhaktí* is perfect, because he gets them as a reward from the *Sat Guru*. But the *Satgur Bhaktí* should be like the love of the *Chakor* (the moon bird) for the moon, the love of the deer for music, and the love of the moth for the lamp, and fish for water. He who has such love for the *Guru* is alone called *Gurbhakta* (devotee of the *Guru*), and the exalted description above applies only to him.

220. The Name which is soiled for want of a little ceremonial purity is not true *Nám*. *Nám* is most potent and can cleanse any impurity. There is no harm in reciting it at any place or time. Even unclean places will become clean by the power of *Nám*. This *Nám* is with the *Sant Sat Guru* and nowhere else.

221. In this age of *Kali Yuga* all *Karmas*, with the exception of *Nám* and *Sat Guru Bhaktí* are forbidden, and if anyone violates their injunction, that is, indulges in forms of worship enjoined in past ages, he will only develop egotism and become impure instead of pure. To this fact the *Vedas* and *Shástras* testify, as well as the Saints. The reach of the Name of the

Vedas is up to the three *Lokas* (Regions), but the *Nám* of the Saints takes the devotee to the fourth *Loka*.

222. Man suffers from three obvious and three dormant maladies. He tries to treat the known disease, but is not even aware of the latent maladies. Only a *Sant Sat Guru* diagnoses such ills. If, by good luck, one gets His company, he will come to know those diseases and will desire to get rid of them.

The first of these diseases is the liability to birth and death; the second is that of strife and struggle with the mind, which is the Lord of the three worlds. The third disease is Ignorance, for man does not know who he is, Whose essence he is, nor where He (The Source) is.

It is evident that no disease can be cured, nor quarrels decided by reading books. One has to go to a living physician, describe his condition and get the necessary medicine—or to a living judge, state his case and get the dispute settled. The *Sat Guru* is the living physician and judge, and can cure these ills. Likewise, the disease of Ignorance cannot be cured by putting faith in those who are past and gone but it can be cured by taking refuge in the living *Sat Guru*. He will endow us with the sight which will enable us to know both, ourselves *and* the Lord. There is no other remedy except association with the *Sat Guru* of the time.

223. The *Shabd* is *Sukshm* (subtle), and the human form is gross. How can the *Jíva* then take to the *Shabd* all at once? The grossness can be overcome by *Satguru Bhaktí*. So long as *Satguru Bhaktí* is not practised properly, one will not be fit to contact the *Shabd*.

224. It is difficult to know the *Sat Guru*. Whoever knew the *Sat Guru* became fearless. If one becomes

friendly with someone who holds a high worldly position, he does not care for anybody. How then can he who knows *Sat Guru*, the Lord of all, fear anybody? But very few only would be able to attain this. Some *Jivas* go even so far as to forsake the *Guru* out of fear of the worldly ruler. How then can they know the *Sat Guru*? In fact, it is not in the power of the *Jiva* to know the *Sat Guru*. The men in worldly authority overawe all people by the exercise of their authority; but the *Sat Guru* does not reveal Himself and lives in the world like an ordinary mortal. Therefore, only those upon whom He showers His *Dayá* (Mercy) can know Him. Others cannot do so.

225. Every one loves what the *Satgur* says and His *Leela* (way of doing things); but it is some rare one who loves the *Sat Guru* Himself. The love which is based upon *Bachan* (words) or *Leela* (conduct) only is unreliable. True love is that which is based upon *Sat Guru* Himself. But out of those whose love is based upon the *Bachan* and *Leela* of the *Sat Guru*, some may develop true love for the *Sat Guru*. This is also a stepping-stone to true love.

226. One praises another—that is, he who confers material benefits is praised and called great by one who receives them, but such praise is not reliable. It is like the braying of an ass which starts very loudly but gradually gets weaker and weaker. Love of people of this nature does not endure. That love alone is true which remains constant throughout.

227. From the moment of one's birth *Kál* is with the soul as if the soul were married to him. When the bridegroom comes to take the bride, she weeps as a rule. Her object in weeping is to indicate her unwillingness to go, but nobody can detain her. In the same

way, the spirit will weep when *Kál* comes to fetch her, but no one will be able to help her. He will take her by a narrow path, less than a hair in width and on which even an ant is not able to crawl. While traversing this path, souls are cut into pieces and fall down into pits of filth. No words can describe their suffering.

For this reason the Saints, out of mercy, repeatedly explain to the people that the way is finer than a hair and, if you fear it, you should try to realize yourself. And no one except a perfect *Sat Guru* has the remedy. When the *Jiva* takes refuge in the *Sat Guru*, He will make him do what He thinks necessary. Avoiding such a dangerous path, He will take him in His lap and carry him to the *Nij Asthán* (Real Region), where there is eternal bliss. This is the only way.

228. It is true that *Nám* is not easy to obtain, but it is easy to submit ourselves to Him who has It. It has always been the case, that all do not receive *Nám*, but they have enjoyed the protection (of the Saints). This protection is a source of great happiness. Even the Saints missed this stratagem, for They assumed power Themselves. It is the *Jivás* who have been able to make use of this stratagem.

229. If any one tries to find out the *Sat Guru* by applying the tests given in the Scriptures, he will not succeed. But if he associates with Him for some time, then he will know him. There is no other way to recognize Him.

230. If the *Jiva* does not realize that *Atm Tattwa* (Soul) which is the one reality in the human body, but wastes it in the enjoyment of sensual pleasures, he is but an animal in human form, leading the life of an animal. But this is not possible without a perfect *Sat Guru*.

Now, in the first place, it is very difficult to find a perfect *Sat Guru* and even if found, it is difficult to have faith in Him. There are so many *Bhékhs* now-a-days who call themselves perfect *Brahms* and lead their followers astray by teaching them (so-called) *Gyán*. If questioned how they realized *Brahm*, they are unable to answer. Hence, their claim to be *Brahm* is false and so is their method, which is based on mere intellect and book knowledge, is within the pale of the Mind and can never lead to Liberation. Blessed are those indeed who have found a perfect *Sat Guru* Who has been pleased to endow them with faith and love and has given them the privilege of *Sévá*. It is not in the power of the *Jíva* to have faith in Him or to continue in His service. This too is the result of His mercy and grace.

231. The *Jíva* is under the sway of pain and pleasure because it is covered with the dirt of egotism, resulting from past sins. If he were to come before the *Sat Guru*, He would wash away this dirt by the water of His grace, make him pure and take him to the region of Bliss, provided he stays on in His presence. But how can *Sat Guru* help if he comes for one day and then absents himself for a whole month? But only one who has an intense longing for *Parmárth* will be able to do so. It is not possible for one who is apathetic.

232. Atheists, who deny the existence of a Supreme Being, are wrong. The Lord is hidden, as fire is hidden in the wood. Because they cannot see Him, they deny Him. Had they sought a *Sat Guru* and subdued their minds according to the method given by the Saints, they would have been able to see the Lord and would have been saved from the sin of ingratitude.

233. Just as a Malyagir sandal tree imparts its fragrance to the tree near it and makes it also sweet-scented, similarly those who frequent the company of a *Sádhi*, escape from the afflictions of the world and one day become *Sádhis* themselves. Blessed are those who enjoy *Sádhsang* (company of *Sádhis*) and thus make the best use of the human life. Those who do not enjoy such company nor care for it, are like beasts. What boots it if they got the human form when it has not been fruitful? They are like a miser who earns thousands of rupees, but does not spend or put them to any use. Of what use is his wealth? Who knows what will happen to that wealth and into whose hands it will fall? And if attachment for wealth remains in his mind—and it is impossible that the attachment would not be there—he would be born as a serpent and sit over it. See to what a low life he descends, and gets into *Chaurási*. Likewise, those who are born as human beings and do not use their life in loving and serving the Saints will, in the end, have to go into *Chaurási*.

234. The *Karma* (Actions), *Upásná* (Devotion), and *Gyán* (Knowledge) Stages of the *Vedic* religion extend only up to the *Karma* stage of the *Saints*, for it is not completed till the region of *Trikuti* is reached. *Upásná* (of the *Saints*) extends up to *Sat Loka*, and *Gyán* is acquired in the *Anámí* Region. But *Saints* never call Themselves *Gyánís*. They always speak of themselves as *Bhaktas*. Those who call themselves *Gyántís* are merely the book-learned; but if questioned how did they acquire knowledge, they cannot answer. It is impossible to have *Gyán* (Englightenment) without *Karma* and *Upásná*—and of that they know not, because they never followed this course. They have learnt the maxims of *Gyán* from books only and are therefore

pseudo-gyánts. Those who follow their teachings will stand to lose.

235. The importance of the *Sat Guru* of the time is in every way supreme. The gross nature will be purified by sincere devotion and love in His Holy Feet; then will one be fit to hear *Nám* (internally); and then will he realize the identity of the *Sukshm* form of *Nám*, the *Sukshm* form of the *Sat Guru*, and his own *Sukshm* form. But this realization will come only when the love for the *Sat Guru* is perfect.

236. Those who now have a human body but do not seek the *Sat Guru*, will go to *Chaurási* and will not get the human form again (this is subject to certain conditions). It is time, therefore, to gain your release now and if you lose this opportunity, you will not get it again.

237. Most people can perform external service and devotion. This cannot distinguish the true from the false. The real test for distinguishing the true one is that when initiated into *Shabd* practice, he successfully applies his *surat* to it. The devotion of such alone is to be considered true.

238. You should not beg for *Sat Loka* or any other region from the *Sat Guru* of the time. You should constantly pray that He may give you a place at His Holy Feet; for that is the highest and greatest region of all.

239. Those who themselves enjoy wordly goods, eventually pass into the cycle of transmigration; but those who offer these very things for the use of the *Sat Guru* and the *Sádh*, earn the right to the highest region; for the Saints are attached to neither those things nor to the body. They have come into the physical body for the liberation of the *Jívás* and visit Their own Region every day, The *Jívás*, however,

are attached to the body as well as to the worldly things; but those among them who utilize their body, mind and wealth in Their (Saints) service will escape *Chaurásti*; and those who are wasting their lives in eating, drinking and worldly pleasures will go into *Chaurásti*.

240. As long as the *Tattwa* does not unite with the *Tattwa*, the end will not be achieved. As for the five gross *Tattwas*, *Surat* (Soul) is their cause, and *Shabd* is cause of *Surat*. It is no use bothering yourself about the five *Tattwas*. The end would be gained by uniting the *Surat Tattwa* with the *Shabd Tattwa* but this will not be possible without the grace of a perfect *Sat Guru*. The primary thing is, therefore, to find a *Sat Guru* and cultivate love for Him.

241. The *Papíhá* (rain bird) flies about from one forest to another in search of a drop of *Swánti* rain and does not accept any other water, because that cannot quench its thirst. The Lord, seeing its true longing, sends the *Swánti* drops to quench its thirst. In like manner, one who is really keen on finding a *Sat Guru* and keeps on searching, will meet the *Sat Guru* and get *Nám*. But it lies not in the power of every one to tread this path.

242. Says the devotee: "I wish that I may grind my mind fine like the *Mehndí* leaves (type of myrtle) and apply it to the Feet of the *Sat Guru* but the *Sat Guru* does not accept it. Anyway, I have ground my mind fine like the *Mehndí* leaves and hold it ready. He may apply it to His Feet when He likes." This is the *Dharma* (duty) of the *Séwak* (one who does *séva*); namely, that he pulverizes the mind with much effort and labor and even then, if the *Sat Guru* does not accept it, he does not give up humility but is contented with His *Mauj*. Not that he loses faith if he renders

some little service and it is not accepted; for that is not *Sévá*, but treating the *Sat Guru* as *Séwak*. When this is the condition, how will the mind be pulverized? But if, through good fortune, a gracious *Sat Guru* is found, He, out of His mercy, will correct the disciple.

243. When a donor offers something to anybody, he extends his hand. In the same way, when the Lord is Merciful, He causes it to rain, and the rain is beneficial to the world. But when He is merciful to the true seeker, He showers upon him a rain of love. If one has all the virtues but is devoid of love, he has nothing. And if one has no other virtue but is full of love, he will enter the *Durbár* of the Lord. Love is, therefore, most essential. But this love is not possible without devotion to *Sat Guru*.

244. When the Saints call That Region boundless, it does not mean that they have not sounded It or do not possess full knowledge of It. What it means is that the Bliss of That Region is immeasurable. Saints live in That Region just as fish live in water. If anyone were to say that the fish does not know the extent of the water in which it lives, or that it has not sounded its depth, that would be wrong. As for those who have merged themselves like water with water, they are not to be admired. All glory to those who live in the water like fish, and enjoy its bliss.

245. The *Jiva* cannot attain liberation by being eaten up by *Kál*, for the *Surat* is *Chetan* (Conscious) and cannot be consumed by *Kál*. He consumes only the bodies—some through water, some through fire and some through earth.

There is no concord between *Kál* and the soul. Ever since they have come down from *Sat Lok*, both have been covered by sheaths after sheaths.

Kál cannot return. But if a *Jivá* comes in contact with a *Sat Guru*, then by His grace or mercy, and by dint of service rendered to Him, the sheaths can be cast off and the *Jivá* can return to *Sat Lok*. But so long as his sheaths are not removed, he cannot reach His Home. These sheaths cannot be removed except by *Shabd* and service and love of the *Sat Guru*.

246. So long as the soul does not reach beyond the cricle of *Alakh*, it cannot be liberated. This *Alakh* (Invisible) means mind and *Kál*, for *Kál* goes on devouring the *Jivas*, but cannot be seen. If one is a true seeker, he should give himself up to the *Sat Guru* and drop all else. Then he will succeed, for the Saints have seen this *Alakh* and They alone can take the soul beyond the limit of the invisible.

The three worlds and all the incarnations and gods did not cross the limit of *Alakh*. But the Saints have gone beyond it. Therefore, only he who will take refuge in the *Saints* will cross the limits of *Kál*. But he who pins his faith on those who have passed away, and does not have faith and love for the Perfect *Sat Guru* of the time, will not be able to realize the innermost Mysteries of the Saints and will not be able to get out of the net of *Kál*.

247. It has been said that if a person takes refuge in the Holy Feet of *Hari* (God), he will be redeemed. Now just think, where can the *Jivá* find Him? He has been called formless and body-less. When mention is made of taking refuge in His Feet, He must have Feet; and if He has Feet, He must have a Body too. Who is such a God? Saints say that it means taking refuge in the *Sat Guru*, for God and *Guru* are one. Hence one should seek the protection of the *Sat Guru* of the time. Then he will receive that

Nám which is called *Patit Udháran* (the Redeemer of the sinners). The practice of It will be possible in the company of the *Sádhs*—that is, first one should give up all bad company and resort to the company of *Sádhs*, then the practice (of *Nám*) will be possible. Be it also known that the company of father, mother, son, wife and worldly people is (for this purpose) bad company; for, in their company it will not be possible either to take refuge in the *Sat Guru* or to get *Nám* or to associate with *Sádhs*. But, if a perfect *Sat Guru* wishes, by *His* kindness and mercy, He can make everything possible.

248. As a matter of fact, there is no conflict between the practices of the Saints and those of the *Vedic* religion, but the ideal of the Saints is much higher than that of the *Vedas*. The *Vedas* insist upon *Karma* and *Upásná*, and the Saints do the same; but They teach that, serving the *Sat Guru* with body, mind and possessions and attending His *Satsang*, this is *Karma*, and that applying the *Surat* to *Nám* or *Shabd* internally, the secret of which has been given by the *Sat Guru*, is *Upásná*.

Both, the *Jíva* and *Íshwar*, are described in the *Vedas* as existing in three forms. *Vishwa*, *Tejas* and *Prágya* are the three forms of the *Jíva*; and *Vairát*, *Hiranya garbha* and *Avyákrita* are the three forms of *Íshwar*. The *Gyánís* of to-day do not believe in the existence of God. They say that a collection of individuals is called a group and that a thousand soldiers taken collectively are called a regiment; so the same is the case with *Íshwar*. For, when the units composing the whole are separated, the collective name also disappears; so when the several constituents composing *Íshwar* are separated, there is no *Íshwar*.

When there is no *Íshwar*, whose *Upásná* will you perform—as *Upásná* is not possible without name, form, action and location. That is why these people have fallen into error and their knowledge is merely theoretical knowledge, acquired by reading books and by analytical thinking, but without *Karma* or *Upásná*.

Even when true knowledge is obtained by *Upásná* (as prescribed in the *Vedas*), that does not go beyond the limit of *Karma* as understood by the *Saints*. The Real *Region* of the *Saints* is much further and higher than that. The *Karmas* described in the *Vedas* relate to the past *Yugas*. They cannot be correctly performed by the *Jívas* in these days, nor would they yield that fruit now. If one wishes to perform *Karmas* in these days, that too should be done under the guidance of a *Saint*; and if any *Upásná* is to be done, that is to be performed through the grace of a *Saint*. Then only will they bear fruit—that is, then only will they take the practitioner to the goal of the *Vedas* and beyond. It is not possible to achieve anything now in this age by any other method.

249. No one except a *Bhakta* can gain admittance to the *Durbár* of the Lord. *Rishís*, *Munís*, *Jogís*, *Jatís*, *Gyánís*, *Sanyásís*, *Parmhansas*, though perfect according to their own standards, could not enter into the *Durbár* of the Lord because they were all full of ego and without a *Guru*. They failed to find a *Sant Sat Guru*. How then can those who call themselves perfect by merely reading their books, without putting in even one-fourth of the spiritual effort which they did, and even slander the *Sant Sat Guru*—expect to enter into the *Durbár* of the Lord? Now, all should firmly hold it to be true that devotion to the *Sant Sat Guru* is devotion to the Supreme Being, for

there is no difference between the perfect *Sat Guru* of the time and the Supreme Being. Both are One.

250. If anyone is accepted by a perfect *Sat Guru*, has love and faith in Him, serves Him devotedly, but before he has advanced far the *Guru* departs, he should continue just the same with his love and faith, and go on contemplating His form and performing the exercises prescribed by the late *Guru*. In the end, that *Sat Guru* in that very form will do this work to the extent that he deserves.

251. If a person at the outset finds a teacher who does not know the mystery of *Shabd*, but subsequently finds a *Sat Guru* versed in *Shabd*, he should give up the former and submit himself to the *Sat Guru*. To quote a couplet: "Do not hesitate to give up a false (imperfect) *guru*, otherwise you will not find the portals of *Shabd* and will go on missing the right path again and again." Rather, that *guru* should also take refuge in the perfect *Sat Guru* along with the disciple, and thus work out his own Salvation.

252. If one meets a *guru* who knows the secret of *Shabd* but is not yet perfect, and later on finds a perfect *Sat Guru*, he should seek the protection of the perfect *Sat Guru* and consider his former *guru* as included in the perfect *Sat Guru*. His *guru* also should follow his example but if he is jealous or conceited, he won't submit to the perfect *Sat Guru*. The disciple should then have nothing to do with him and should take refuge in the perfect *Sat Guru*.

253. When you accept the *Sat Guru* as the Lord, whence, then, another lord whom you accept or worship and consider Supreme? You have only one Lord and that is the *Sat Guru*. Your object will be accomplished first by the physical form in which He has

manifested Himself. His other form is that of the True Supreme Being—that is, *Sat Purush Radha Swámí*, and He alone is your True Lord.

254. It is said that at a certain place in Deccan there once lived a *Faqeer* who was a perfect *Guru*. One of his disciples was a perfect *Gurmukh*. One day while *Satsang* was going on, a Moslem *Maulví* who was about to depart on a pilgrimage to Mecca, came to the *Faqeer* and said that *Meccá* and *Káábá* are very holy and sacred places and that the *Faqeer's* disciples should also visit those places, and began to praise those places very highly. At this, the chief disciple who was sitting by the *Faqeer* became very much displeased and, catching hold of the *Maulví* by the neck, forced his head on the feet of the *Faqeer*, saying: "Behold! crores of *Meccás* and *Káábás* are present in these feet." When the *Faqeer* went out to attend to the call of Nature, there was a hot discussion between the *Maulví* and the disciple. When the *Faqeer* returned, the *Maulví* complained about the conduct of the disciple. The *Guru Sáhib* then told the disciple that *Káábá* was really a sacred place as stated by the *Maulví*, and worth paying a visit, adding: "Do you also accompany the *Maulví* just now, and visit the place." Being a perfect *Gurmukh*, the disciple stood up and with folded hands, said: "As the *Guru* is pleased to order" and then and there boarded the ship with the *Maulví*.

The ship had gone only a short distance when it encountered a great storm and was wrecked. All people on board were drowned with the exception of the disciple, who continued to float on a plank. He too was about to sink in a short while when a hand came out of the sea and a voice was heard saying: "Give me thy hand so that I may save thee." "Who are

you?" asked the disciple and the voice replied: "I am the Prophet." The disciple said, "I do not know the Prophet. I don't know anybody else except my *Sat Guru*." And the hand disappeared.

A little later, when the disciple was drifting on the plank, and dousing too, another hand appeared and (a voice) said: "Grasp the hand so that I may save you." The disciple asked, "Who are you?" and the voice replied: "I am *Khudá* or *Íshwar* (God)." The disciple said: "My *Khudá* (God) is my *Guru*. I know no other *Khudá*." That hand too disappeared, but shortly a third hand came out. This was the hand of his spiritual grandfather. "I am thy *Guru's Guru*" said he, "Give me thy hand that I may take thee out." The disciple thereupon replied: "Whether I am saved or drowned, I cannot give my hand to anybody else except to my *Guru*. Whoever he might be, I will not come out at the bidding of anyone except my *Guru*." That hand also disappeared. Then the *Guru Sáhib* Himself appeared, embraced the disciple and immediately took him home.

Now, note that the voices of the Prophet, God Himself, and his *Guru's Guru* were all meant to test his faith; and when he successfully passed the test and proved his *Gurmukhtá*, *Guru Sáhib* Himself appeared on the scene and saved him. The *Jívas* should, so far as possible, try to develop such strong love and faith in the *Sat Guru*.

255. A *Pati Vratá* (chaste and faithful wife) looks upon her husband alone as man. All other males are regarded by her as wanting in manliness, or impotent. She even forgets her love for her parents. Similarly, the disciples of a *Sat Guru* should not look upon anyone except their own *Guru* as their Lord.

and giver of Salvation. As for the past Saints, they may believe in them only till they find a living *Sat Guru*. Once the *Sat Guru* is contacted, then, like the *Pati Vratá*, they should consider Him as all in all, and have no faith in anybody else.

256. The intermediary arranges the betrothal and marriage, and thus brings the husband and wife together. He advises the bride not to give her love to anyone except her husband, and to have only as much regard for the intermediary as she has for others. Similarly, Guru Nának and other past saints performed the duty of middlemen—that is, they distinctly wrote in their scriptures that a perfect *Satguru* should be sought and his protection received. All who act upon His advice and submit themselves to the *Satguru*, should henceforth regard Him alone as their Lord and Master.

257. The *Jiva* should always bear in mind the grace and mercy of the *Sat Guru*, dwelling upon how the *Sat Guru* has saved him from the cycle of transmigration and cut the roots of all *karmas* and superstitions—that is, He has rescued him from fasts and pilgrimages and from being misled, and made him steadfast in the path of *Shabd*. Then will he be able to love the *Sat Guru*, and no doubts will arise. Hence, it is necessary to always keep in mind the grace and mercy of the *Sat Guru*.

258. The doubts and difficulties of a disciple cannot be resolved by merely learned *gurus*, although they afford much intellectual entertainment in society. By giving four or more interpretations of a single *Shloka*, the *Jiva* is put still more in doubt as to which to accept and which to reject. What is necessary for the good of the *Jiva* is not picked out and declared. What can then the *Jiva* do, and how to find the road to Liberation?

Therefore, one should seek a *Guru* who has himself a firm conviction. Till you meet such a one, you won't succeed. One should seek a perfect *Sat Guru* and devote himself to His *Sévá* and *Satsang*; and not waste this valuable human life and spend it like so much salt and flour while it is more precious than gold—in society of the *Pundits*, *Bhékhs* and *Váchak Gyántis*.

259. The effort of those who recite such names as *Sat Nám* or *Hari Nám*, but have no devotion for the *Sat Guru*, will bear no fruit. Whoever will cling to the *Sat Guru* shall attain *Nám* as well as *Rám* (God) and one who does not love the *Sat Guru* after getting *Nám* from Him, will also not attain *Nám*.

260. *Nám*, as revealed by the Saints, is not perceived by the physical senses. But the name mentioned in the *Vedas* is perceivable by the senses. The latter, therefore, cannot be the true Name, and when the Name itself is not true, its region and form cannot be real. The Name given by the Saints is true, and its form and region are real. *Varnátmak Nám* can purify to some extent, but cannot take the soul up. However, with the help of *Dhunyátmak Nám*, the *Surat* can ascend from *Pind* to *Brahmánd*, and from there to its Real Home, which is *Sat Lok*. And that *Dhunyátmak Nám* can be had only from the Saints and from nobody else. Only He who is extremely fortunate will get this *Nám*.

261. In case of any trouble, one should always remember the *Sat Guru*, as He is always present with the disciple in His *Nij Roop* (Real Form). *Kál* and *Karma* cannot come near That Form. They frighten the disciple only from a distance and are themselves afraid too. There is no fear of any sort when you are in the lap of the *Sat Guru*. *Sat Guru* is always there to protect and look after His disciples.

The disciple cannot know what is His *Mauj* and what He deems expedient, but He knows very well. He may make even the disciple realize, if He so pleases. He is *Shabd Roop* (the embodiment of *Shabd*), *Surat Roop* (the embodiment of *Surat*), *Prêm Roop* (the embodiment of Love), *Anand Roop* (the embodiment of Bliss), *Harkh Roop* (the embodiment of Happiness), and still He is *Aroop* (without any form).

262. Out of mercy, the *Sat Guru* always takes care of the *Jiva* and is desirous that all His disciples should have great love and faith in His feet, but the mind does not like that the *Jiva* should attain this state. It therefore tries to draw him towards the enjoyment of sensual pleasures and wants the *Jiva* to obey its dictates. The *Jivas* should, therefore, continue their devotion at the feet of the *Sat Guru*, beware of the ambushade of the mind and see that they do not fall into its trap.

A brief account of the ways of a *Gurmukh* and the ways of a *Manmukh* is given here to enable the *Jiva* to test and regulate his conduct. The *Jiva* should go on applying this test to himself.

1. The dealings of the *Gurmukh* are always true and straight with everybody. He shuns evil and does not deceive anyone. Whatever he does, he does for the *Sat Guru*, and relies upon His mercy.

A *Manmukh* is sly and insincere in his dealings, and will deceive others to secure his own interests. He depends upon his own cleverness and intelligence, and wishes to proclaim himself.

2. A *Gurmukh* controls his mind and senses and is humble in spirit. He puts up with taunting words, lends a willing ear to advice and does not seek to be honored.

A *Manmukh* does not like his mind to be curbed. He does not like to submit to anyone or obey anybody, and is jealous of the greatness of others.

3. A *Gurmukh* does not oppress anybody. He is always willing and ready to serve and please and wishes to do good to others. He seeks not his own fame or honor, but keeps happy and absorbed in the thoughts of the *Sat Guru* and in His Holy Feet.

A *Manmukh* dominates others and makes them serve him. He seeks honor and does not care for others except for his own selfish interests. He enjoys being honored and made much of and does NOT remain absorbed in the Holy Feet of the *Sat Guru*.

4. A *Gurmukh* never gives up his humility and gentleness. He does not resent it if he is slandered or slighted or shown disrespect. He regards all this as conducive to his own good.

A *Manmukh* fears slander and dishonor, does not willingly put up with disrespect, and solicits praise.

5. A *Gurmukh* is not slack in service and never likes to remain idle.

A *Manmukh* seeks bodily ease and comfort, and is slack in service.

6. A *Gurmukh* leads a simple and humble life, and is ready to live contentedly on whatever falls to his lot, be it dry and unbuttered (bread), or rough and coarse (clothing).

A *Manmukh* always loves and craves dainty dishes. He does not like to have dry and unbuttered bread and things of low value.

7. A *Gurmukh* is not engrossed by earthly goods and the meshes of the world, and feels no pain or pleasure in losing them or getting them. He is not upset by unbecoming remarks made against him. He

keeps an eye on the salvation of his soul and on pleasing his *Sat Guru*.

A *Manmukh* thinks too much of the world and its goods. He feels pain if he loses them and pleasure if he gets them. If one talks harshly to him, he immediately flies into anger, forgets the grace and power of the *Sat Guru*, and does not rely on Him.

8. A *Gurmukh* is frank and sincere in all matters. He is liberal-minded, helps others and wishes them well. He is contented with little, and does not desire to take from others.

A *Manmukh* is greedy. He is always ready to take things from others, but does not want to give. He always thinks of his own interest in everything and does not care for others. He goes on multiplying his desires and is not straight in his dealings.

9. A *Gurmukh* is not much attached to worldly people. He does not crave or care for pleasures or enjoyments, nor does he long for sight-seeing and amusements. His only desire is to be at the Feet (of the *Sat Guru*), and he remains absorbed in That Bliss.

A *Manmukh* loves worldly people and things, desires enjoyment and pleasures, and feels happy in sight-seeing and amusements.

10. Whatever a *Gurmukh* does, he does to please his *Sat Guru*, and craves for grace and mercy from Him. He praises only the *Sat Guru*, wishes to see only Him honored, and has no worldly desires.

A *Manmukh* has some self-interest or pleasure in whatever he does, for he cannot undertake anything which does not contribute to his self-interest. He wishes to be praised and honored, and the worldly desires predominate in him.

11. A *Gurmukh* is not antagonistic towards anyone; rather, he loves even those who are antagonistic to him. He is not proud of his family, caste, position or the friendship of great men, and is more fond of devoted and spiritually minded people. He always keeps alive his love and devotion in the Feet of the *Sat Guru*, and always wishes to gain more and more the mercy and grace of the *Sat Guru*.

A *Manmukh* is anxious to have a big family and friends, courts rich and influential people and is proud of the friendship of such persons and of his own caste. He always wishes to do things for show and cares little for the approval of the *Sat Guru*.

12. A *Gurmukh* is not distressed by poverty and want, but bears with fortitude any calamity that may befall him, always trusts in the mercy of the *Sat Guru*, and is grateful to Him.

A *Manmukh* is quickly distressed by adversity and calls aloud for help. He feels pain and grumbles if he is poor.

13. A *Gurmukh* leaves everything to *Mauj* (the Divine Will), and whether it turns out well or ill, he never brings in his own ego. He does not try to prove his own point nor does he try to prove the hollowness of others. He will not permit himself to be entangled in controversial acts. Always watching the *Mauj* of the *Sat Guru*, he passes his days singing the *Sat Guru's* praises.

A *Manmukh* asserts himself in everything; for his own delight and gain, he undertakes things involving strife and dispute. He gets angry and is even ready to quarrel to maintain his own side.

14. A *Gurmukh* does not run after new and novel things, for he sees that they have their root in the material world. He conceals his own virtues from the world,

and does not like to be praised. From whatever he sees or hears, he selects that point which is calculated to contribute to his love and devotion for the *Sat Guru*, and goes on singing the praises of the *Sat Guru* who is the Treasure of all good.

A *Manmukh* is always anxious to see and hear novel things. He is eager to pry into the secrets of others and to know their private affairs. He wishes to add to his intelligence and cleverness by gathering points from here and there, with a view to display his great intelligence and secure praise, and is highly pleased when he is praised.

15. A *Gurmukh* is steady in the performance of *Parmārthi* (spiritual) effort; always relies upon the grace and mercy of the *Sat Guru* and has unshaken faith in His Holy Feet.

A *Manmukh* is hasty in everything and wishes to finish things hurriedly. In his haste, over and over again he forgets his trust in the grace and mercy of the *Sat Guru* and in His *Bachan* (Words).

16. All that has been said about the conduct of a *Gurmukh* will be acquired solely by the grace of the *Sat Guru*. Only he to whom He is merciful will receive this gift. Those who love His Holy Feet and have faith in Him will surely receive this gift one day. Love for the Holy Feet of the *Sat Guru* is the source of all virtues. All virtues will automatically come to him who receives the gift of Love; then all the *Manmukh* characteristics will disappear in a minute.

263. Saints have prescribed no other path nor any other means except *Satgur Bhakti* and *Shabd Bhakti* for the emancipation of the *Jīva* in this *Yuga*. The *Vedas* and the *Puránas* too prescribe this very means; namely, *Upásná* of the *Sat Guru* and of *Nám* for the salvation

of the *Jīva* in *Kali Yuga*; and this can be supported by many quotations.

Idol worship, pilgrimages, fasts, recitations, austerities, oblations, sacrifices, caste rituals and ceremonies, and *Kriyá Yoga*, that is, *Hathá Yoga*, and *Astáng Yoga* were all for the past *Yugas*. In this age they cannot be correctly performed nor can they yield that fruit which would lead to the Liberation of the soul. Hence, they are absolutely rejected. Now, observe carefully the condition of those who perform such practices through sheer obstinacy. In the first place, they are not able to perform them as they should be performed; and, if they seem to be able to succeed in performing some superficial aspects, it only leads to *Ahankár*, and instead of purifying the *Antahkaran* (mind), makes it more impure and sinful. It therefore behooves the *Jīvas* to beware of this trap and not to waste their bodies, minds and wealth in such practices.

Note carefully that those who advocate such practices do so either for a living or out of egotism. They preach these doctrines either to make a living or to gain respect and esteem and have absolutely no regard for the welfare of the *Jīva*; consequently, they should not be followed. Many quotations from the works of the Saints can be given to clearly show that these performances are absolutely forbidden in *Kali Yuga*, and those who don't obey these instructions are either worldly-minded people or professionals (those who make their living by inculcating such practices) or those who are full of egotism; these instructions are not meant for such people. Thoughtful and earnest seekers will find on a little reflection, whether or not what the Saints and *Mahátmás* have said, in condemning the past observances and forms of worship, is correct.

Idol worship was originally designed as a means of concentrating the mind and *Chitta* (mind substance), but has now become a mere pastime. No one concentrates his attention on the idol for an hour or two with love and devotion. How then can they obtain the results which were expected from this practice by the *Mahátmás* of old? On the other hand, the mental currents go out in enjoying fun, which results in loss instead of gain.

The same is true of pilgrimages. Formerly Saints and *Mahatmas* lived in these places and those who went there had their *Antahkaran* (mind) purified by Their *Darshan* and *Satsang*. Whereas nowadays, after bathing in the Ganges or the Jumna or in other waters, they spend the remainder of the time in roaming about the bazaars, purchasing souvenirs, or in eating and drinking and making arrangements for *bhandárás* (feasts). *Satsang* and introversion of the mind are not easily possible in such noise, crowd and confusion. So, pilgrimages have degenerated into fairs and shows, and the effects of the pilgrimages also are the reverse (of what was expected).

Similarly, *Jap* (recitation) and *Tap* (austerities) are practised blindly or for the sake of show, without the slightest attempt at controlling the mind. Therefore, that too leads to loss instead of gain. Years are spent in *Jap*, and if you look carefully, you will find no spiritual progress; rather, you will find worldly desires to be on the increase.

Even really devoted and simple people lose their devotion in the company of such professionals and worldly people, and waste their time in such fruitless observances. This is not the time for *Kriyá Yoga* and *Ashtáng Yoga*. Neither are the bodies strong enough now to

endure the hardships nor can they be correctly performed, because it is impossible to follow the *Sanjam* (prescribed rules of conduct). That too, therefore, leads to contrary results.

In like manner, the fasts have also become festivals, for delicious dishes are particularly prepared on that day, resulting in lethargy and sleep—not a trace of devotion or worship.

Such performances lead to much egotism which is the root of all sins. The same is true of all other ritualistic observances, and a little thought will convince you that in these days they don't lead to any spiritual gain whatsoever. On the other hand, they make the mind and *Chitta* more impure and egotistic.

Some people read books on *Gyán*, which they describe as part of *Védánta Shástra*, and having digested the same, believe themselves to be *Gyánís* and embodiments of Brahm. This path, now prevalent, is very misleading. In the first place, the *gyán* which is being taught nowadays is not in accordance with the teachings of *Védánta*. It would be in accordance with *Védánta* only if all the elements were fulfilled—that is, they are entitled to receive *Gyán* only after having accomplished the four *Sadhans*, through the performance of *Karma* and *Upásná*. The recent books on *Gyán* are, however, found to contain no reference to *Karma* and *Upásná*, nor do the present-day *Gyánís* practise any *Karma* or *Upásná*. How then and whence can they receive *Gyán*? They say that reading books on *Gyán*, pondering upon them and mentally absorbing the contents, constitutes *Karma* and *Upásná*. Were then *Vyás* and *Vashisht* and the past *Gyánís* who attained *Gyán* through *Yoga* practices, ignorant and did they needlessly waste their time and suffer so many hardships? The sort of *Gyán* which is

current in these days may be easily acquired by anyone in a few days. Their *Sáadhan* (practice) and their *Siddhánt* (ideal) is to read and comprehend a few books. They don't feel the need of making the mind pure and still. Where then is the difference between a *gyáni* and an *agyáni*? Only this, that one *talks gyán* but both *behave alike*.

Liberation of the *Jiva* cannot be secured by mere talk, for the knot of the *Jar* (matter; unconscious) and the *Chetan* (Spirit; Conscious) which has always been untied by the performance of *Yoga*, will not be undone by mere verbal performance. By carefully considering this in your mind, it will be unmistakably clear that these teachings can never lead to the emancipation of the *Jiva* or the control of the mind and senses.

When neither the *Karmas* (ritualistic observance) of the past *Yugas* nor *Ashtáng Yog* is possible now, how will the *Gyán*, which was the fruit of these observances, be obtained? This shows that what the present day *Gyánis* say and believe is merely book learning. It is like a hungry man talking of sweets and naming them in detail, but this talk will neither appease his hunger nor satisfy his palate. Saints have, therefore, absolutely discarded *Gyán Mat* (the path of knowledge) during the *Kali Yuga* and have prescribed *Satguru Bhakti* and *Shabd Bhakti* for the spiritual uplift and the Liberation of the *Jiva*. The conceited, the learned and those who make a living of religion will criticize this and take offense but those *Jivas* who are true seekers will thoughtfully contemplate upon this *Bachan* and accept it.



NOTE FROM SARDAR SEVA SINGH

The aim of life is to realize God and to become one with Him. *Sant Sat Guru* can impart the secret of *Nám* or Divine Word with which the soul can reach its Primal Home. Self realization is essential for the realization of God. A study of man is the study of the cosmos. Soul is the unit for the study and redemption.

The human body has five organs of sensation and five of action. All are under the control of the mind. Such minds control the different systems of the body. Each cell has its own cell mind. Harmonious working of all cells subordinate to a particular system; likewise, the control of all systems (motor and sensory currents) by the individual mind, some bringing impressions to the mind, and some taking away orders from it. The mind works with the senses for the acquisition of knowledge of the external environment. Knowledge of the environment is possible only when the object to be known and the particular sense organ and the mind are all in one line. Interpretation of internal stimuli or impressions are at the mind centres. This is *contemplation* of the physical environment in order to know it. When the senses are closed, mind contemplates the external experiences by way of recital. This process of recitation and contemplation of the external world is continuously going on. This is contemplation of the physical universe in the physical body. There is a perpetual whirl and motion of the mind at the five sense centres. Mind can attend to only one sense at a time. Time of sense perception is perhaps one-tenth of a

second. This constant whirl and occupation of the mind makes it oblivious to what is going on inside. The mind is mid-way between soul and matter. It pervades throughout the body. The body is its material characteristic. Its power of awareness and concentration for acquiring knowledge is due to spirit or soul quality. Mind is moved into action by the individual soul. The *Disassociation of the mind* from sense organs and stoppage of its constant motion by concentration is the object of all *yoga*.

Recitation of the Name leads to concentration of the mind and makes it aware of the more subtle universe. Mind must be always applied, or kept busy. The best way is to apply it to the Word within. Word is divine music or melody within. The mind's contemplation of the Divine Music or beauty is through the subtler senses. For greater contemplation one must use still more subtle senses inside. Concentration deepens as one goes inside, from subtle to causal regions and one contemplates the divine beauty and sound through the causal senses on the causal plane. Then by still further contemplation and concentration one acquires complete *Disassociation of the spirit* from all mind and matter. He then has access into the region of pure spirit. Then soul has all knowledge. This is concentration par excellence. Then the soul contemplates the Sound and beauty itself without the use of the mind. It has gone beyond the region of the mind, and left it. He is in *Sat Desh—Sat Purush*, True Being. *Akál Pursh*, as distinguished from *Kál Pursh* below. *Kál Pursh* is in the region of the mind only.

What is the positive power and the negative power? *Kál* and his manifestations constitute the negative powers, *Sat Pursh* the positive power.

The soul itself is unchangeable, the material forms only are changeable. *Kál Pursh* has all souls in this region in his clutches. He creates bodies in which souls are kept prisoners. *Kál (Brahm)* of the Hindus manifests through *Máyá*, the material creation. The material universe is within the circle of *Kál* and is subject to change and dissolution. *Kál* cannot make a body that will last permanently. Bodies live on other bodies, this explains attachment to life here—sense of self-preservation, perpetual struggle. Soul in different bodies gives rise to the eternal cycle of transmigration, of *Karma* going from one body to another, under the law of *Karma* or cause and effect. Here is a law of strict justice between souls, and *Kál* maintains strict justice—no escape. There is no way to escape from the cycle of births. Good actions of charity only give a better birth next time. Dissolution of the individual body starts from lowest center, the ganglion at the rectum, up to the ganglion at the eyes, one after the other. Dissolution obtains in the causal, the astral, or subtle, and in *Brahmánd*. It extends up to *Bhanwar Guphá*, beyond which all is spirit and not subject to dissolution. After dissolution all souls are reincarnated by force of their first principles or *ádikarma*, primal *karma*. *Sat Desh* is not subject to dissolution. Evolution: if human souls behave like animals, they go downwards and get lower bodies. Then they may complete the cycle and return to human form. *Sat Guru* saves men as one is released by the court of insolvency. *Sat Guru* releases the man, gives some benefit to all creditors, satisfies the law of justice and lets the man go free. All his past debts are removed except his *prálabd karma* which he must endure in this life. All of a man's relatives and creditors are benefited by *Sat Guru*—Soul is

the very essence of *Sat Purush*. Mind is of the essence of *Kál Purush*—regions from subtle, causal, up to *Sat Desh*. Word reverberates through all regions up to *Sat Desh*. There are eight regions in all: Five up to *Sat Loka* and three above *Sach Khand*. Soul is capable of comprehending the divine Form, its beauty and life up to *Sat Loka*, but beyond that one cannot conceive of it. There is nothing here with which to compare it. A living *Sat Guru* is a real Savior. He imparts secrets of the Word. Though in the human body, His Radiant Form is Omnipresent. Even that of the individual man is ubiquitous, if necessary. *Radhá* symbolizes soul, and *Swámtí*, Lord of the soul. *Kalma* is another name for Word, Shabd or Sound Current; Prophet also means Master.



GLOSSARY OF ORIENTAL WORDS AND PHRASES

Ar.	..	Arabic
S.	..	Sanskrit
H.	..	Hindi
P.	..	Persian
Pb.	..	Punjabi

A

Abhyás	SH Spiritual practice; spiritual exercise.
Abhyási	SH One who performs spiritual exercise or practice.
Áchár	SH Conduct; manner of life, particularly religious observances.
Adhikári	H Entitled; worthy; deserving.
Adi	S Primal; first.
Ádi Granth	Pb. Original scripture; sacred scripture of the Sikhs, compiled by the fifth Guru. It contains teachings of the various Sikh Gurus and Bhaktas, as well as of other Saints.
Ádí Purán	H Ancient Hindu mythological books.
Ád Purkh, <i>or</i> Ad Purush	H Primal Lord.
Ád Shabd, <i>or</i> Ád Shabda	H Primal Sound; Primal Word; Primal Music.
Agam	H Inaccessible, unfathomable.
Agyánís	SH Ignorant persons; those who have not received Spiritual Enlightenment.
Ahankár	S Egotism; pride; vanity.
Ahankári	H One who is egotistic.
Ajudhiyá, <i>or</i> Ayodhyá	H The capital city where Rama ruled, and a place of Hindu Pilgrimage.
Akál	Timeless, beyond the limits of time.
Akál Purkh, <i>or</i> Akál Purush	Pb. The Lord who is beyond time; this name is particularly used in the Granth Sáhíb.

Akásh	S Sky; heavens; matter that surrounds the earth beyond the air; 'ether'.
Akeh	H That which cannot be spoken; indescribable.
Alakh	H Invisible; unseen.
Álam-i-Háhoot	Ar. Arabic name of the third Spiritual Region, called Daswán Dwár in Sanskrit.
Alam-i-Láhoot	Ar. Arabic name of the second Spiritual Region, known as Trikuti in Sanskrit.
Alláh	Ar. God; according to Sant Mat, Lord of the first Region.
Ami	H Water of Immortality; Nectar.
Anám, Anámí or Anámi Purush	H The Nameless; the Absolute; the Highest Deity, Radhá Swámí, the Ruler of the eighth and Highest Spiritual Region.
Anand	S Bliss.
Anáhad, Anáhat Anhad or Anhat	Unstruck;
Anahad, Anahat, Anhad or Anhat Shabd	Unstruck Sound; Unstruck Music; the Word or the Spritual Sound which is present in everyone and can be heard under proper conditions;
Antahkaran, Antákaran or Antashkaran	S Inner organ; mind.
Antarmukh	H Introvert; esoterically, one whose energies are directed to the realization of self, which is the first step to God-Realization.
Abhyás	H Inner spiritual practice.
Arjuna	S One of the Pándavás and the hero of the Mahábhárata. It was to him that Lord Krishna taught the doctrines known as Bhágvdgita.
Aroop or Arup	S Without form.
Arsh	Ar. Sky; heaven; appellation of the first Spiritual Region, Sahas Dal Kamal or Sahansdal Kanwal.
Arsh-i-Azeem	Ar. The Great Heaven; in Sant Mat, the second Heavenly Region.
Ártí	H Lamp-waving ceremony; ceremonial worship;

- esoterically, the intense pull of the soul towards Shabd.
- Asanskáří H One without sanskar; esoterically, without mental bent or leaning towards spirituality; without past impressions of spiritual practice or longing.
- Ashtáng Yoga S The yoga of eight parts, the chief one being Pránáyáma or the holding of breath.
- Asthool S Gross; material.
- Asthool Karmás SH Gross karmas.
- Átmá SH Soul; spirit.
- Átmánand SH Spiritual bliss.
- Átma Pad H Spirit pole; technically, the third heavenly region where the soul gets rid of all its coverings and shines in its own effulgence; Daswan Dwár.
- Átma Tattwa S Spiritual essence; soul.
- Auliyás P A term applied to high Spiritual Adepts among Mohammedans.
- Avatárs SH Incarnations.
- Avyákrita S Unmanifested; one of the three forms of Brahm.
- Áwágawan H Coming and going; birth and death.

B

- Bachan *or* Bachans H Word or words; discourses; sayings; instructions; orders; commands.
- Badrináth H A place of Hindu Pilgrimage in the Himálayas
- Baikuntha, *or* Baikunth Lok S Paradise; the heaven of Vishnu.
- Bairát Saroop H An appellation of the Ruler of the first Spiritual Region, Sahansdal Kanwal.
- Bhagwán
- Báni H Teachings; particularly of the Saints, oral and recorded; esoterically the Inner Sound or Shabd.
- Basant SH Spring time.
- Bhág S Literally-portion; destiny; good fortune.
- Bhágirath S The ancient Hindu sage who invoked the Ganges and brought her down to this mortal world.

- Bhagavadgítá S Literally "The Song of the Lord". It embodies the teachings of Lord Krishna, namely, the dialogue between Krishna and Arjuna on the battlefield, and is the most popular book on Hindu Philosophy.
- Bhagwán S Lord; also a term of respect and esteem applied to great Spiritual Personalities.
- Bhagwat H One of the eighteen Puránás.
- Bhajan SH A form of spiritual practice; constant dwelling on the Lord; devotional songs; applying the spirit to the internal Word or Shabd, also called Surat Shabd Yoga.
- Bhakta, Bhagat S One who is spiritually devoted; religious.
- Bhaktí, Bhagtí HS Devotion; worship.
- Bhakti Márg H Path of devotion.
- Bhandará H Religious feast; large scale feeding of people, esoterically, the internal Spiritual Feast.
- Bhanwar Gupha The fourth Spiritual Region.
- Bháó or Bháu H Esoterically, love; affection.
- Bharam HS Doubt; suspicion; superstitious belief; illusion and delusion.
- Bhékh H Disguise; assumed appearance; any religious order, marked by special type of dress.
- Bhékhs H Those belonging to such an order.
- Bindrában, or Brindában S Once a forest near Mathura, the sacred city of the birth of Krishna; Bindrában is now a populated place with many beautiful temples dedicated to Krishna.
- Bireh, or Birha SH Separation; intense longing; pain of one who has been separated from the beloved.
- Brahm S Lord of the second Spiritual Region; the Power that creates and dissolves the phenomenal world.
- Brahmá S The first of the Hindu Triad (Brahma, Vishnu and Shiva), in charge of creation below the first Spiritual Region.
- Bráhmán or Bráhmín S The priestly class; the first and the highest of the four castes into which Hindu Society was divided, the other three being: Kshatriya—the regal and warrior class; Vaisya—trading

	and agricultural class; Sudra—menial and unskilled labor.
Brahmánand	S Bliss of the Region of Brahm.
Brahmánd	S The entire universe over which Brahm has jurisdiction. Literally, the egg of Brahm.
Brahmándi	S Pertaining to Brahmánd; Universal.
Brahm Gyán	S Knowledge of Brahm.
Bram Gyánís	HS Knowers of Brahm.
Brat	SH Fast; vow.
Brihf	H One who is suffering from birch, or who has this intense longing.
Buddh	Pb. Intellect; the same as Buddhi.
Buddhi Yoga	H The yoga of intellect or knowledge.

C

Chaitanya	S Same as Chetan.
Chaitanya Prána or Chetan Prána	S Conscious life force.
Chakōr	H Mōon bird. A bird of the pheasant species, which is enamored of the full moon and goes on contemplating it as long as the moon shines. It would strain its neck backwards till it almost touches the ground, but would not change its position from the time the moon appears in the east till it sinks in the west, lest the moon should disappear.
Chándráyana	HS Fast, extending over one lunar period.
Charan Amrit or Charnámrit	HS Literally, Nectar of the Holy Feet; esoterically, it is the Divine Elixir received within.
Chaurásí	H Literally means eighty-four; hence, "The wheel of Eighty-Four"; the name indicates the eight million four hundred thousand species into which the soul may have to incarnate and which is called eighty-four lakhs species; whirlpool or wheel of transmigration.
Chetan	H Conscious; awakened; spirit; conscious living as opposed to 'jar' (inert or inanimate); reason; soul; self; intelligence; wisdom. Same as chaitanya.

Chetan Ákash	H	The heavenly Region behind the eyes; part of the first Region.
Chhimá	Pb.H	Forgiveness.
Chidákásh	S	The same as Chátan Ákash.
Chit or Chitta	S	Hind; mind stuff.
Crore	H	Ten million.

D

Dadu or Dadoo		A Saint of Rajputana, well known for his bold utterances in his beautiful poetry. He lived in the sixteenth century.
Dhám	HS	Abode; region; home.
Dama	S	Self-restraint.
Darshan	HS	The vision or sight, particularly of some Saint or holy person.
Darshanas	S	The six well-known schools of Hindu Philosophy, Vedánta Shastra and Yoga Shastra being the most important and well-known of them.
Daswán Dwár or Daswandwar	H	The tenth aperture; appellation of the third Spiritual Region. The second Region, Trikuti, is said to have an inner citadel or 'garh', having nine open gates. The tenth gate, which leads to the third Region, is closed; hence, the Third Region itself is called Daswán Dwár. In fact both Sunn and Maha Sunn are referred to as Daswán Dwár—Sunn being the Region itself and Maha Sunn being the great vacuum between Daswán Dwár and Bhanwar Gupha.
Dayá	H	Mercy; Grace.
Dayál	H	Merciful; Kind.
Dásh	HS	Region; country; territory; realm.
Dávtás	SH	Literally, "shining ones"; personifications of the forces of Nature; gods.
Dhaní	H	Rich; wealthy; owner; esoterically, Lord of various inner Spiritual Regions.
Dharamsálás	H	Hindu and Sikh Temples; free guest houses endowed by religious bodies.
Dharma	SH	Duty, religious or moral.

Dhun, Dhvani	HS	Sound; manifestation of the Shabd; Inner Sound synonymous with Shabd or The Word.
Dhunátmak <i>or</i> Dhunyátmak	H	Inexpressible, Primal Sound, which cannot be spoken or written, nor can it be heard with
Dhunatmik <i>or</i> Dhunyátmik	H	the physical ears.
Dhunátmak Nám <i>or</i> Dhynyátmik Nám	H	Another name of Shabd. See Nam.
Dhundhukár	H	Misty chaos.
Dhyán	SH	Contemplation; a form of spiritual practice; esoterically, beholding the form of the Master within.
Drisht	S	Sight; view.
A Durbár	A	Court; usually means the Court of Kings; hall of audience.
Dwápar	S	The third of the four yugas or cycles into which time is divided by the Hindus, the first two being Sat and Tréta. We are now in the fourth, which is Kali yuga, also known as the Iron Age.
Dweeps	S	Islands, Island Universes.

F

Faqar	Ar	The qualities of a Faqeer or a Mohammedan Saint; the Moslem equivalent of yoga.
Faqeer	Ar	Moslem Saints.

G

Gagan	S	Sky; heaven; firmament; esoterically, the sky of Trikuti.
Gandharvas	S	A class of mythical semi-divine beings devoted to music and pleasure; celestial musicians.
Ganges <i>or</i> Gangá	S	A sacred river of India. Many places of pilgrimage are situated on the banks of this river.

- Ganésha S The Hindu deity with an elephant head; the lord of the first chakra, the rectal plexus, called also the Ganésha chakra. This was the first chakra to be controlled by the ancient yogis aiming at the control of the six chakras.
- Garíb Dás Ji A Saint of the Punjab, and a disciple of the great Swámí Ji who preached Sant Mat at Delhi; also the name of another Saint who flourished in Rohtak District.
- Gayá Place of pilgrimage where people go for the performance of ceremonies and rites for the benefit of the departed.
- Gorakh *or*
Gorakh Nath A famous Hath-yogí.
- Gosháin S A Bráhmaṇ priest of the Vaishnava order.
- Granth Pb.H Any book, especially a religious scripture; the Sikh scriptures.
- Granth Sahib Pb. (see Ádi Granth).
- Grihast SH The householder's way of life.
- Gudá Chakra SH The rectal plexus, the first or the lowest of the six chakras in the human body; also called Múl Chakra.
- Gunas S Attributes or qualities. The creation of the world has been made possible by the interplay of the three gunas. They exist also in the human body and are known as Satogun, Rajogun, Tamogun; that is, harmony, action or activity, and inertia or darkness respectively. These three gunas are also personified as Brahmá, Vishnu and Mahesha or Shiva, also called Mahádev.
- Gurbhakta SH Devotee of a Guru.
- Gurbhakti, *or*
Guru Bhakti H Devotion to Guru.
- Gurumukh H.Pb One who has completely surrendered himself to the Guru; one who is guided by the Guru; literally, one whose face is turned towards the Guru.
- Gurmukhtá H.Pb The quality of being a Gurmukh; devotion and surrender to the Guru; obedience.

Guru	S Literally one who gives light; Spiritual Teacher; Master; Preceptor; Guide.
Guru Nanak	The famous Saint of the Punjab; the first of the ten Sikh Gurus.
Gyán, or Gyána	S Knowledge, true knowledge, <i>i.e.</i> spiritual knowledge, wisdom; Enlightenment.
Gyánís	S Literally, those who possess knowledge; esoterically, the term is used for intellectuals.
Gyán Mat	H Path of Knowledge; Yoga of Knowledge.

H

Háfiz	P The famous poet-Saint of Persia.
Háhoot	Ar Arabic name for the Lord of the Third Spiritual Region.
Haj	Ar Pilgrimage to Mecca, sacred to Moslems.
Hansas	S Literally "Swans"; Fabulous birds reputed to live on pearls and to be able to separate milk from water; appellation of elevated spirits that reach Sat Lok. Saints are also called Hansas; Devoted souls or Bhagats who dwell in Pár Brahm. Also applied to highly devoted and spiritually advanced persons.
Haq	Ar Literally Truth; Arabic designation of the Fifth Region.
Hardwár	S A place of pilgrimage. It is from this place that the holy Ganges, coming from the mountains, gathers volume and flows out into the plains. Orthodox Hindus throw the bones and ashes of their departed relatives into the river at this place, believing this will secure them salvation.
Harí or Har	H God.
Harkh	S Happiness; joy.
Hatha Yoga	S A system of yoga consisting chiefly of physical postures which are intended to keep the body fit and to influence the mental currents. 'Ha' means 'sun' and 'tha' means 'moon', and it is really the yoga of joining the sun and the moon, corresponding to the 'Ída' and 'Pingala' in the body.

Hiranya-garbha	S Literally, the golden egg; one aspect of Brahm, the other two being Avyákrita and Vairát.
Hirda <i>or</i> Hridaya	S Heart; esoterically, the heart center of the body is in the forehead, and the real heart center is in Trikuti.
Hõm <i>or</i> Hõma	H Oblation; burnt offerings.
Homén	Pb. Egotism; I-ness; Ego consciousness.
Hoot	Ar The Region of Dayál, also called Rahmán by Faqers.
Huzúr	Ar Term of respect used in addressing or applied to kings, holy men and high personages.

I

Indra	S The god of Rain; the principal Vedic god, wielding the thunderbolt; in later mythology he is called lord of Swarga.
Indriyás	S Senses; sense organs.
Isht	S Ideal; goal; worship.
Íshwar	S Creator.

J

Jag Jíwan Sáhib	A Saint who practised and preached the Surat Shabd Yoga.
Jap	S Recitation; mental repetition.
Jar	H Lifeless; inert; unconscious; material or Matter as opposed to Spirit.
Jatís	HS Celibates.
Jeevanmuktí	H Liberation or redemption during life.
Jíva, <i>or</i> Jeeva	S Living being; the unliberated soul.
Jívas	S The plural of jíva.
Jívátma	S Soul; Spirit.
Jõt, <i>or</i> Jyõtf	SH Light; flame; esoterically, the light of the first Spiritual Region, Sahansdal Kanwal.
Jugtf	H Technique.
Jumná, <i>or</i> Yamuná	A sacred river of India, Mathura, the scene of Krishna's early life, is situated on the banks of the Jumna.

K

- Káaba Ar Mohammedan place of pilgrimage in Mecca.
- Kabír Sáhib A well-known Saint who lived in Benares (Kashi or Kanshi), and preached and practised Surat Shabd Yoga. He condemned the follies and the external observances of Hindus and Mohammedans alike. He was succeeded by Dharam Das.
- Kál S Literally means Time, or Death; the time spirit; the name given to the Power that controls all the three worlds because they are perishable. The Kál Purush rules and regulates the whole universe—gross, subtle and causal—and will not let anybody cross his threshold and enter the realm of Sat Purush till he has been thoroughly cleansed of all desires, etc.
- The easiest and the only way to cross this threshold is with the help of a Sat Guru who connects Jíva with the Shabd coming from Sat Lok, and along which he may travel back again to his former heavenly abode. Hence, the importance of complete surrender to the Sat Guru.
- Kalá S Emanation.
- Kalpatarú S Wish-granting tree.
- Kali Yuga or Kalyug HS The fourth cycle of time, known also as the Dark Age or the Iron Age.
- Kám or Kama HS Lust; desire; sensory tendencies; any outward tendencies of the mind.
- Karm-Asthán HS Place of action; applied to this world.
- Káran HS Causal; also cause.
- Karma or Karam SH Action; re-action; the law of action and reaction; rites; ceremonies; rituals.
- Karmis H Those devoted to ritualistic observances.
- Karní H Effort; spiritual effort; abhyás.
- Káshi, or Kanshi HS Benares. The Sacred city of the Hindus and a place of Sanskrit learning from very ancient times. Kabir lived and taught here.

Khat	H Six.
Khat Chakrás	HS Six centers or ganglia.
Khat Darshan	H The six schools of Hindu Philosophy.
Khat Sampattá	H The six types of riches; that is, moral and spiritual wealth: Sama (balance, equanimity); Dama (self-restraint); Uparti (freedom from ceremonial worship); Titíksha (patience); Shraddhá (faith); Samádhántá (deep meditation).
Khudá	Ar God; also an appellation of Brahm.
Khudá-i-Azeem	Ar The Great God; synonymous with Brahm, the Lord of Trikutí.
Kirya, <i>or</i> Kriya	SH Literally, action; a Hindu ceremony performed on the thirteenth day after a person's death.
Kotwál	P Police officer; or market officer.
Krishna	S Lord Krishna, held to be a complete incarnation of God (Brahm). He delivered the celebrated Song of the Lord, called the Bhagavadgita. See Shyam Sunder.
Kriyamán	S Actions performed during the present life.
Krōdh	S Anger.
Kshatriyas	S The second in rank in the Hindu Society, which caste consisted of fighters and rulers.

L

Lákh, Laksh, <i>or</i> Lac	H One hundred thousand.
Lakshmi Náráyana	S Literally, the Lord or Consort of Lakshmi, the goddess of wealth; another, appellation of Íshwar.
Lámakán	Ar Without any location.
Lámuqám	Ar That which cannot even be termed a Region.
Leelá <i>or</i> Lílá	H Play; especially the play of the Lord; sport; conduct; way of doing things.
Lōbh	U Greed.
Lōk <i>or</i> Lōka	SH Region.
Luqmán	P A famous physician and sage.

M

Mahá Akásh	S	Great Heaven.
Mahádeo, <i>or</i> Mahadev	S	The third of the Hindu Triad; the same as Shiva.
Máhá Nád	S	Literally, Great Sound; the Primal Word or Shabd.
Mahant	H	The head of a religious sect or monastery.
Maharáj	H	A title of respect.
Mahátmá	H	Great Soul; also applied to highly spiritual persons.
Maheshwar	S	The same as Shiva.
Malámat	P	Slander; abuse.
Man	HS	Mind.
Manmukh	PbH	Literally, facing the mind; that is, he who obeys the dictates of the mind.
Márg	S	Path; way
Mast	P	Intoxicated; inebriated; so absorbed in spiritual practice as to lose conscious control of the body.
Mat	H	Creed; system; way; religion; teachings.
Mauj	P	Wave; Will; especially the Will and Pleasure of the Sat Guru or the Supreme Being.
Maulví	P	A Mohammedan priest; one learned in Islamic Religion and Theology.
Maulví Room <i>or</i> Maulána Rum <i>or</i> Rumi		A well-known Moslem Saint of Persia, who was a devoted disciple of Shamas-i-Tabriz; author of the world-famous Masnavi.
Maun Sádhan	S	Vow of silence.
Máyá	S	Illusion; unreality; Phenomenal universe; all the manifested universe is Máyá because it has no real (lasting) existence. It appears, but is not. This veil of Máyá or illusion conceals the vision of God from our sight.
Máyá Sabal	SH	With Máyá; <i>i.e.</i> not pure and Absolute.
Meccá	Ar	The place of Islamic pilgrimage, to which every pious and devoted Mohammedan is expected to pay a visit at least once during his life time. This visit to Meccá is known

	as Haj; of course, this includes the visit to Káaba, which is situated in Meccá.
Mehndi	P A type of myrtle, the leaves of which are ground into a fine paste with water for staining hands and feet red; not only for ceremonial reasons but also for keeping them cool.
Mōh	HS Attachment.
Moksha	S Liberation; Salvation; Redemption.
Mudrá	H Specialized Yoga practices.
Mujaddid-Al-Fisani	Ar The name of a Moslem Saint.
Mukta Pad	S Stage of Liberation, Salvation or Redemption.
Muktí	SH Liberation; Salvation; Redemption.
Múl	S Literally root.
Múl Chakra	S Rectal plexus.
Mumukshtá	S The state of longing for Emancipation.
Muni	SH A Sage.
Munishwar	S A great sage.
Murda	P Dead. Transposed it means Murced' or disciple.
Muríd <i>or</i> Mureed	P Disciple.
Murshad <i>or</i> Murshid	P The Moslem name for Sat Guru.

N

Nábhá Ji	A Hindu Saint; the author of 'Bhaktmál'.
Nábí	P A prophet.
Nád	S Sound; Shabd; Word; Inner Music.
Nádi	H Pertaining to Nád.
Nádi Sat Guru	H A Guru versed in the practice of Shabd.
Nám	H,Pb Name; the Unspoken Name or Shabd; the Word; the Immortal Creator; Nám is of two kinds; Varnátmak (that which can be expressed or uttered) and Dhunátmak that which can be heard only within as Nád or Shabd). The Varnátmak Nám acts as a pointer and leads to the real or Dhunátmak Nám within,

which is not really a word but a Power that emanates from the Supreme Being.

- Namáz P Moslem prayer.
 Nának (see Guru Nának)
 Nárād, *or*
 Nárād Muni H A well-known sage.
 Náráyana S Same as Lakshmi Náráyana.
 Narbadá S A river in Deccan, India.
 Náths HS A sect of yogís, especially, Hath-yogís.
 Nihangs A sect of Sikhs who always carry arms.
 Nij S Real; literally "one's own".
 Nij Asthán H One's own or real Region.
 Nij Dhám H One's own or real Home.
 Nij Dësh H One's own real Country or Region or Home.
 Nij Man *or*
 Nij Mana H Real, innermost or highest mind.
 Nij Roop H One's own or real Form.
 Nij Saroop H One's own or real Essential Form.
 Niranjan S Literally means pure; an appellation of the Lord of the first Region.
 Niranjan Jyōtí S Name of the light and the Lord of the first heavenly Region.
 Nirguna *or*
 Nirgun S Without attributes; appellation of Par Brahm.
 Nirmalá S Literally means "without dirt", pure: an order of Sikh Ascetics who were enjoined to read Sanskrit and Hindu Scriptures and Philosophy at Benares, by the order of Guru Gobind Singh. Later on they formed themselves into a separate sect and styled themselves as Nirmalás.
 Nirvritti S Returning or going back; Spiritual life; opposite of privritti.
 Nuqta-i-Swaida P Black point; third eye; the Moslem name for Tísrá Tíl.

O

- Omkar, *or*
 Onkar H Brahm; the Lord of the second Region.

P

Pad	S Place; status; region; station; stage.
Paltto Sahib, <i>or</i> Paltu Sahib	A Hindu Saint noted for his bold utterances and outspoken description of the Mystic Path.
Pandits, <i>or</i> Pundits	S Those learned in Hindu Theology and Religion; The Hindu priestly class; likewise applied to Bráhmans, irrespective of learning; Bráhman priests.
Panthí	S Traveler; follower; one who travels a path.
Papíhá	H Rain bird. It is supposed to drink only Swánti rain drops.
Pár	S Beyond.
Paramátma <i>or</i> Parmátma	H Literally, Supreme Soul; God.
Param Hansa	SH Appellation of the devotee who has reached Sat Lok.
Param Pad	S Highest Stage.
Parmeshwar	S Great Creator. God.
Param Purush	S Supreme Lord.
Param Sant	H Supreme Saint; a Saint who has reached the highest stage.
Páras	H Philosopher's Stone.
Páráshar	S The name of a Hindu sage or rishi.
Pár Brahm	S Literally beyond Brahm; appellation of the Lord of the third Spiritual Region.
Pár Brahmánd	S Spiritual region beyond Pár Brahm.
Pár Brahm Parmátma	H Same as Pár Brahm.
Parmárth <i>or</i> Parmárath	S Spiritual way of life; spiritual work; spiritual gain; spiritual effort; spiritual uplift.
Parmárathís	S Those who practise Parmárth; true seekers, spiritual devotees.
Parshád, Parshádi <i>or</i> Prashád.	H Anything sanctified or blessed.
Pátál Lōk	S The nether region.
Patit Udháran	S The Redeemer of sinners.
Pati Vertá	SH Chaste and faithful wife.
Pawan	SH Air.

Pind, <i>or</i> Pinda	S Physical body; physical universe.
Pindí	SH Relating to Pind.
Pípal	H A tree (<i>Ficus religiosa</i>) held sacred by the Hindus; the <i>Ashvattha</i> of the Upanishads.
Pōthi	H Religious book or scriptures; holy book.
Prakrití	S Nature.
Prálabd <i>or</i> Prarabd	H That portion of our karma which is allotted to this life and is responsible for our present existence; hence it is also called Fate or Destiny.
Prána <i>or</i> Prán	SH Vital force; essence; vital air, the control and regulation of which is the basis of the system known as <i>Pránáyám</i> .
Pranava	S Another name for Omkar. The sacred syllable Om.
Pránáyám	S The Hindu yogic practice consisting of breathing in, holding the breath, then breathing out, and ultimately holding the breath at centers in the body for a long time.
Prána Yōga	S Same as <i>Pránáyám</i> .
Prayág	H A place of pilgrimage; the meeting place of the three rivers—Ganga, Jumna and the now extinct Sarswati and which is now the modern Allahabad.
Prém	HS Love.
Prémís	HS Loving practitioners.
Prívríttí	S Going outward or forward; getting engaged in worldly matters; worldly life as opposed to <i>Nirvritti</i> —returning or going back—or spiritual life.
Punya	S Religious or spiritual merit; charity.
Púran, <i>or</i> Pooran	Full or complete.
Púránás	SH Literally, the old ones; the religio-historical stories and mythologies of old, describing the lives and deeds of gods, heroes and great kings.
Púran Dhaní	H The perfect Lord.
Púrkh, Purukh, Purush <i>or</i> Purusha	SH Male creative energy, as distinguished from <i>Prakriti</i> ; man; mind; also denotes <i>Niranjan</i> as well as the Supreme Being.

Q

- Qutb Ar A title among Faqeers; one entrusted with the welfare of spiritual aspirants among Faqeers.
- Qurán, or Korán Ar The Holy Book of the Moslems, revealed to the Prophet Mohammed.

R

- Rádhá Swámí H Appellation of the Supreme Lord God; Swámí literally means Lord, and Rádhá means soul—hence, “Lord of the soul”.
- Rádhá Swámí Dayál H Appellation of Saint Shiv Dayal Singh Ji, founder of Rádhá Swámí Faith, as applied by His disciples.
- Rahmán P Merciful.
- Raidás Ji or Ravi Dass Ji A Saint of northern India, who was a cobbler by profession.
- Raso Guna, or Rajogun S Activity; second of the three gunas.
- Ráma God; the Power that pervades everywhere; Ráma, son of King Dasaratha of Ayódhya, believed to be an incarnation of Vishnu.
- Rasáyan S Elixir; Elixir of Life; the science of making Elixir of Life and of transmuting baser metals into gold; the science of chemistry.
- Rikhab Dev S A Teerthankar of the Jains. He is also honored by the Hindus.
- Rikhíshwar S A great sage or rishi.
- Rishí S A sage; literally, one who sees.
- Rooh, or Ruh P Soul or spirit.
- Roop, or Rup H Form.
- Rozá P Muslim fast.

S

- Sach Khand, Sat Dësh, Sat Lök or Nij Dhám S Literally, the True or Imperishable Region; esoterically, the fifth Spiritual Region presided over by Sat Purush.

- Sádh, *or* Sádhu S Holy man, following a path of spiritual discipline; mystic; in Sant Mat, the devotee who has reached the second or third stage and crossed the region of mind and matter.
- Sáadhan S Spiritual discipline; spiritual practice; mode of worship.
- Sádh Guru Pb A Guru or Teacher who has reached the second or third stage, that is, the Region of Brahm; as distinguished from "Sat" Guru, who has access to the Fifth Stage.
- Sádhsang H Association with a company of Sádhs.
- Sáhab *or* Sáhib P Lord, or Honorable Sir; term of respect.
- Sahaj *or* Sehj H Easy; natural; real; esoterically, the transition from the state of "becoming" into that of "being" One with the Supreme Lord.
- Sahaj Samádhi,
or
Sehj Smádhi The state of identification with the Ultimate Reality which begins in Pár Brahm and becomes complete in Sach Khand.
- Sahaj Yoga, *or* H The same as Surat Shabd Yoga.
Sehj Yoga
- Sahansdal H Thousand-petalled lotus; appellation of the first Spiritual Region.
Kanwal, Sahas
Dal Kamal *or*
Sahasra Dal
Kamal
- Sákat Pb Irreligious; manmukh; one who seeks power.
- Saligrám H A black stone used for concentration and worship.
- Saloná P Salty; tasty.
- Sama S Balance; equanimity.
- Samádhi H A building or monument erected over the ashes of a holy person.
- Samádhi SH A state of concentration in which all consciousness of the outer world is transcended; a state of deep contemplation.
- Samádhántá S Deep meditation; steadfastness.
- Sampatti S Wealth; treasure.
- Samrath HS All-powerful.
- Sangat H Congregation.

Sanjam	S	Continnence; concentration on any part of the body according to the yogic method.
Sansár	H	The world.
Sansárf	H	A worldly person; worldly people; worldly.
Sanskárás or Sanskárs	S	Impressions—both good and bad; spiritual outlook and spiritual fitness; spiritual bent of mind; tendencies due to impressions from past lives.
Sanskári	H	One with a previous spiritual background; best fitted spiritually; predestined; a seeker after God.
Sant	S	Saint; a pious or holy person; esoterically, one who has reached the fifth Spiritual Region.
Sant Mat		The Teachings of the Saints; the Science of God-Realization, practised while living in this world. It is the Science of merging in the Supreme Creator, just as the drop merges in the ocean. This can be accomplished only under the guidance of a True Master in the physical form, to instruct and guide us to that Power Within, which leads to the Supreme Being. Moreover, the presence of the Master is essential to guide and to protect us during the course of our Spiritual Journey. It is a natural Science and is complete within every human being regardless of race, color or creed. But the Key is with the Master, and He gives it to all whom He accepts.
Santáp	H	Affliction; pain.
Santōsh	H	Contentment.
Sant Panthí	H	One who follows the path of the Saints.
Sanyásís	S	An order of Hindu ascetics who renounce the world and put on the yellow robe as a sign that they have done so.
Sár	SH	Essential; important; real; essence; true.
Saran or Sharan	SH	Refuge; unqualified submission; resignation to the will of the Sat Guru; unconditional surrender to the Sat Guru.

- Saráogís H Jains.
- Sár Guna H Essential quality.
- Sargun S With attributes, as opposed to Nirgun which means without attributes.
- Sarmad Ar Muslim Saint who was executed as a heretic by the orders of Aurangzeb, the Mogul King of Delhi. He inculcated the hearing of Saut-i-Sarmadi (Eternal Sound) within and giving up all other forms of worship.
- Sár Shabd, or
Sár Shabda H Literally, Essential Sound; True Word; Real Word.
- Sat S *True or Truth*; Existence; Permanent; Abiding.
- Sat Chit Ánand S Existence—consciousness—bliss.
- Satguru Bhakti H Devotion to the Sat Guru.
- Satguru Bháo H Love for the Sat Guru.
- Sat Guru, or
Satgur H A mater or Spiritual Teacher who has access to or came down from the Fifth Region.
- Sat Lōk, or
Sat Lōka HS (See Sach Khand).
- Sat Nám H Literally, True Name; the appellation of the Lord of the fifth Spiritual Region.
- Sato-Guna, or
Satogun. S Rhythm; harmony.
- Sat Pad S Same as Sach Khand.
- Sat Purush, or Sat Purkh Pb S God; True Lord who presided over Sat Loka and the whole of the Universe below it. He is also called Akál Purush. According to Saints, the real form of the Lord God is indescribable in mortal language. It is therefore untold. As in the body, soul works through the mind, the Swámí works through Sat Purush who controls the whole of the Universe (material and spiritual) through His Word (Shabd), Name (Nám) or Command (Hukm); the exponent of His Word and Name being Sat Guru who is His Prime Minister, so to say, in order to carry out His Commands throughout the Universe.
- The Spiritual or Shabd form of the Sat Guru being ubiquitous, works in the various

planes of the Universe, while His Physical Form carries out the work of imparting instructions (Updesh) to human beings, so that the soul might be liberated from the bondage of the mind and body. He also helps the lower orders of life, so that they might be rendered fit for human incarnation in their next birth. As Sat Guru is one with the Sat Purush Who is One with the Swámí, the three terms are almost interchangeable.

- Satsang SH Literally, true association; sitting in the presence of a Saint. Association with a Saint or perfect Master is external Sat Sang, and association of the soul with the Nám or Shabd within, is the internal Satsang. A congregation, when addressed by a Master for the purpose of teaching is also called Satsang.
- Satsangi H One who has been Initiated by a True Master; a disciple or associate of Truth; appellation of disciples of Rádhá Swámí Faith; however, true satsangis are only those who faithfully perform the Spiritual Practice, follow the instructions of the Master and conduct themselves accordingly in their daily lives and in their dealings with others.
- Sat Shabd H Literally, True Word, the Divine Sound.
- Satt Vastoo H Abiding wealth; Reality.
- Sat Yuga, or Sat Yug S The first of the four cycles of Time, also called Krita Yuga. See Yuga.
- Sávitrí S The devoted wife of Satyavan who, by virtue of her chastity and devotion, won back her husband's departed soul from Yama, the king of dead.
- Sayyad, or Sayyed Ar The name is applied to any descendant of the Prophet Mohammed; the priestly class among Mohammedans.
- Savá, or Sewa H Service.
- Sewak H One who does Seva.

- Shabd, *or* SH Sound; Spiritual Sound; the Word. As soul
Shabda manifests in the body as consciousness, the word of God manifests Itself as Inner Spiritual Sound. It is therefore synonymous with "Sound Current" within. It is the Word of the Bible; the Kalmá, Ism-i-Ázam or Báng-i-Ásmáni, Kalám-i-Illahi of Islam; the Nád or Udgít of the Vedas; and is also called Nám, Rám Nám, Hári Nám, Gurbáni, Báni, Ajapájáp, Akathkathá, Har-ras, Har-jas, Har Simran, Dhun; in the Granth Sáhíb, it is also called Guru. There are Five Shabds within, the secret of which is imparted by a true Master.
- Shabd Sarup, *or* H Word Form, the Master or the Sat Guru in
Shabd Saroop the form of Shabd.
- Shaktí S Power; strength; appellation of the deity presiding over the throat chakra. Shaktí is Mahámái, the great mother of Brahmá, Vishnu and Shiva.
- Shams Tabrész P A Muslim Saint who settled at Multán and
or Shams-i-Tabriz was flayed alive because he rebelled against the outward form of worship.
- Shar'a *or* Ar Moslem religious law; Quranic law and
Shar'iat ritual.
- Shar'ais Ar Followers of Shara.
- Shástras S Hindu scriptures; books of philosophy and moral code.
- Sheel S Continenence.
- Sheikh, *or* P Chief; great; a Mohammedan holy man; a
Shekh descendant of anyone of the disciples of the prophet Mohammed; also a courtesy title of many classes of Mohammedans.
- Sheikh Chillí P A mythical character noted for his ridiculous and laughter-provoking accounts, like Baron Munchausen; one who builds castles in the air; a day dreamer.
- Sheikh Saddoo A Muslim Saint who lived in Moradabad District.

- Shiva S Third of the Hindu Triad, the destroyer; same a Mahadeo.
- Shlōka A couplet; verse; stanza.
- Shraddhá, or Sardha S Faith; belief.
- Shringí S A Hindu rishi noted for his austerities. He presided over the Yagya of King Dasratha, as a result of which the king had four sons.
- Shuddhá, or Shuddha. S Pure.
- Shuddha Brahm Pure Brahm; the "Absolute" of the Vedántists.
- Shudras or Sudras S The fourth or the lowest order of Hindu society; the menials and laborers.
- Shyám SH Shyám means black, and Sunder means beautiful. As Krishna was of dark complexion and very handsome, he was called Shyám Sunder.
- Siddha S One who has obtained perfection by practising yōga.
- Siddhánt S Ideal; doctrine; also scientific doctrine.
- Siddhís SH Miraculous powers obtained by means of yōga practice. They are eighteen in number, but the famous ones consist of the eight perfections or super-human faculties. These powers are to be shunned by Satsangis.
- Simran H Repetition. Remembrance.
- Sinchit SH Literally hoarded, collected or stored; Sinchit Karmas are those karmas which still remain to be taken out of our own stored up, lot and are to be worked off or to bear fruit in future incarnations. Even if a man accumulates no karmas in this life and works off the Prálabd or destiny karma, he still has the Sinchit karmas to liquidate. This is accomplished by Shabd practice.
- Sufí, or Soofi P An adherent of Sufism, which is a Mohammeden Mystic Sect that was developed in Persia, who believe in a living Murshid (Guru) and lead a holy life. The term is now

- being used to denote any holy man among the Moslems.
- Sukhdev HS The Son of Ved-Vyásá who possessed Gyan before he was born and the power of Máyá had to be suspended for a moment because he would not have his Gyán clouded by Mayá at the time of birth.
- Sukshn S Subtle; fine; astral.
- Sukshn Karmas S Subtle karmas, the roots of which are at the top of Trikuti.
- Sukshn Saroop S Subtle form.
- Sumér S The top bead; the top of the spinal column.
- Suméru S Another name for Méru, the place where gods are said to reside; symbolically, the top of the spine. It is also called the Golden Mountain, Jewel Peak, Lotus Mountain and Mountain of the gods; the Olympus of the Hindus.
- Sunn, Sunna or Shunya S Void; emptiness; vacuum; esoterically, the appellation of the third Spiritual Region, Daswán Dwár.
- Sunn Samádhi SH Perfect samádhi; the state of the Lord (Purush) when He was absorbed within Himself before creation; the state of eternal Polarization.
- Surat S Soul; consciousness; inner attention. As consciousness in the body is due to the presence of the soul, hence the soul is called surat.
- Surat Shabd Yoga H The spiritual exercise by which the current of consciousness is applied to the hearing of the Sound within. It is also called Sahaj Yoga.
- Sur Dás Ji or Surdas Ji A famous Hindi Poet—Saint who was blind. He was a fervent devotee of Krishna and later became a follower of Sant Mat.
- Swámí SH Literally, Lord; the Supreme Lord; Supreme Creator; esoterically, the Lord of the eighth and Highest Spiritual Region; the name is also applied to the Sound Current, the Original Shabd and the Real Home; it is also a title given to religious teachers.

Swámí	SH Religious teachers.
Swántí	SH Rain that falls when the moon is in the fifteenth mansion. The Papiha is said to cry incessantly for this rain, which alone can quench its thirst.
Swarga	S Paradise.
Swarg Lok	SH The region of Paradise. People who have done good works in this world with the expectation of a return, are rewarded by a sojourn in Swarg Lok, but are sent back to the earth when their merit is exhausted.

T

Tamas	S Darkness; ignorance; inertia; one of the three gunas.
Tamo-Guna, or Tamogun	S Same as Tamas.
Tan-matráś	S Subtle essence from which the tattwas originated.
Tap	S The practice of austerities.
Taríqat	P Practices leading to spiritual Realization.
Tattwas	H Essences; the tattwas are five in number and may be gross or subtle. They are named; Prithvi (earth); Jal (water); Váyu (air); Agní (fire); Akáśh (ether). Highly subtle forms of matter.
Tejas	S Luster; beauty; power; the state of dream consciousness.
Ték	H Blind faith; worship.
Til	H Literally, seed of the sesamum plant; esoterically the small aperture through which the soul enters Brahmand from Pind; the center between the eyebrows.
Tírath, or Tirtha	Place of pilgrimage.
Tisra Til	Third Eye; the seat or headquarters of the mind and the soul in the human body, situated between the two eyebrows; since the nine doors of the body (eyes, ears, nose, mouth, etc.) lead outward, this is also called the

- Tenth Door or Tenth Gate, and is the only one which leads within.
- Títíksha S Patience; resignation; forbearance; endurance.
- Treta S Second cycle of time, following Sat Yuga.
- Trikuti S Three Prominences; appellation of the second Spiritual Region; also called Musallasi by the Mohammedan Saints, as it means three cornered; [Gagan is the sky of Trikuti, and the region itself is often referred to as Gagan].
- Triloki H Literally, three worlds; the appellation of the group of Pind, and Brahmánd.
- Trilókí Náth H Lord of the three worlds. Brahm or Brahmándí mind.
- Tulsí H Name of a plant; Holy Basil (*Molymum Sanctum*); the plant is sacred to Hindus.
- Tulsí Dás Ji H A Saint of medieval times, author of the Hindi Rámáyana or Ráma Charit Mánas.
- Tulsí Sáhib A Great Poet—Saint of Hathras, an exponent of Sant Mat and the author of Ghat Rámáyana. He was born in the princely family of Peshwas in 1788 and was heir to the throne of the kingdom of Poona and Sitara. He began to show signs of a devotional trend of mind at a very early age, and had no attachments or desires for worldly pleasures and pursuits. A few days before his coronation was to take place, he left his home and fled towards the north in the garb of a sádhu. He settled in Hathras, near Aligarh, in the U.P. where he was known as the Sage from the South. Swámí Ji also came in contact with Him. He departed from this world in 1848.
- Turiya Pad Another name for Sahansdal Kanwal. The state of super-consciousness, where the soul makes its first contact with the Real Shabd.

U

Udásís	S	A sect of Sikhs who wear the yellow robe and are followers of Bábá Shri Chand, son of Guru Nának Sáhib. Udási literally means indifferent that is, indifferent to the world.
Udhō, or Udhōji	S	Name of a friend and disciple of Krishna.
Upanishads	S	The philosophical and mystical part of the Vedas, describing inner or esoteric teachings. Upanishads means "to sit near or close", and the doctrines were so named because these secrets and mysteries were personally imparted to the disciple by the teacher. These writings come very close to the teachings of the Saints.
Uparti	S	Freedom from ceremonial worship, freedom from or indifference to sensual pleasures.
Upásná	S	Devotion; worship; meditation; worship in the esoteric sense.
Upkár	S	Doing good to others, specially Spiritual good; kindness.

V

Vách	S	Talk; gross; phenomenal.
Váchak Gyánís	H	Those who only "talk" Gyán.
Vairág, or Vairagya	S	Detachment from the world and its pleasures; renunciation; asceticism.
Vairát	S	Manifested; one of the three forms of Brahm.
Vaishyás	S	The third of the four Varnas into which Hindu society is divided; this comprises the trading and agricultural classes.
Varnáshram Dharma	SH	The rules of conduct pertaining to any of the four classes into which Hindu society was divided.
Varnátmak or Varnátmik	SH	Expressible; that which can be spoken or written. There are two forms of Shabd—one is Varnatmak and the other is Dhunátmak, but perceivable as Sound within.
Vashisht	S	A Hindu Rishi, the teacher of Rama.

Vedánta	S	A system of Hindu philosophy, believing in the unitary existence of God, and the identity of Soul with God. To quote from John Dowson's Classical Dictionary regarding Vedánta; "God is the omniscient and omnipotent cause of the existence, continuance, and dissolution of the universe. Creation is an act of His will; He is both the efficient and the material cause of the world."
Vedántís	SH	Followers of Vedánt system of philosophy.
Vedas	S	Literally knowledge; revealed knowledge as embodied in the four books which are called Rig Veda, Sám Veda, Yajur Veda, Atharva Veda.
Vedic	S	Pertaining to Veda.
Vichármálá	S	Name of a popular book on Vedánta.
Vigyán	S	Knowledge in the esoteric sense; also scientific knowledge.
Vikár, <i>also</i> Bikár	S	Evil tendencies (<i>lit.</i> change, modification).
Virah <i>or</i> Virch	SH	Same as Bireh.
Vireh		
Vishnu	S	Second of the Hindu Triad, the preserver and the maintainer of the world.
Vishwa	S	Universe; one of the three forms of the ego; the conscious form.
Vivék	S	Discrimination.
Vyás	S	A Hindu Rishi, founder of the Vedánt System of Philosophy, (<i>lit.</i> arranger).

W

Walí	P	A holy man of high spiritual attainments; a man of God.
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Y

Yag, Yagya, <i>or</i> Yajna	S	Sacrifice; a ritual or religious ceremony, which in ancient times often included the sacrifice of some animal.
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Yama or Yum	S God of death; lord of the nether regions; angel of death.
Yamdoot	HS Messenger of death.
Yōg, or Yōga	S Literally means union; esoterically, spiritual exercise; practice; meditation in the spiritual sense; any system which leads to or aims at the union of the soul with God.
Yōgábhyás, or Yōgá Abhyás	S The practice of yōga; generally applied to the practitioners of Ashtang Yoga; esoterically, the yōga of Bhajan and Simran.
Yogís	S Those who practice yoga.
Yōgíshwars, or Jōgíshwars	S Those who, by spiritual practices, have reached up to the top of the second Spiritual Region.
Yug, or Yuga	S Age of cycle of Time. Hindus divided time into four yugas or cycles, called "Sat or Krita Yuga" (the Golden Age), "Treta Yuga" (the Silver Age), "Dwápar Yuga" (the Copper or Bronze Age), and "Kal Yuga" (the Iron Age). We are now passing through Kali Yuga. One thousand yugas make a Maha Yuga (a Great Age) or an incomprehensible length of time. And one Maha Yuga is called 'one day' of Brahm.



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